25, 5, 2, 9.2.7.16. 25, 2.

THE *Scripture-Doctrine* OF THE TRINITY.

WHEREIN

EVERY *Text* in the NEW TESTAMENT relating to that Doctrine, is distinctly considered; and the DIVINITY of our Blessed SAVIOUR according to the Scriptures, proved and explained.

By SAMUEL CLARKE, D. D.
Rector of St. *James's Westminster.*

That you will continually pray *to* God *the* Father, *by the* Mediation *of our only Saviour* Jesus Christ, *for the heavenly Assistance of the* Holy Ghost.
Exhort. in the Office for ordaining Priests.

Are you perswaded that the Holy Scriptures *contain sufficiently All Doctrine required of necessity to eternal Salvation through Faith in Jesus Christ?* ibid.

The SECOND EDITION.

LONDON:
Printed by *W. Wilkins*, for JAMES KNAPTON, at the *Crown* in St. *Paul's* Church-Yard. 1719.

Phil 1915.61.2

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THE

PREFACE.

THE Subject of the following Papers, is a Doctrine no way affecting the particular conſtitution, order, or external *Government* of the Church, but in general of great Importance in Religion; a Matter not to be treated of ſlightly and careleſly, as it were by Accident only, after the manner of ſuperficial controverſies about Words, or of particular occaſional queſtions concerning the meaning of ſingle ambiguous Texts; but which ought, when diſcourſed upon at all, to be examined thoroughly on all ſides, by a ſerious

ſtudy of the Whole Scripture, and by taking care that the Explication be conſiſtent with it ſelf in every part.

I have, according to the Weight and Dignity of the Subject, conſidered it throughout as carefully and diſtinctly as I was able; and deſire only, that the Reader, when he begins the Book, would peruſe it All, and conſider ſeriouſly every Part, and compare the *Whole* of what is here ſaid, with other *Whole* Schemes, before he paſſes his judgment upon it.

THE CONTENTS.

THE Introduction. Page 1

PART I.

A Collection and Explication of all the *Texts* in the NEW TESTAMENT, relating to the Doctrine of the Trinity.

CHAP. I.

Of GOD the FATHER.

SECT. I.

The Passages of the New Testament, wherein He *is stiled the* One *or* Only God. pag. 1

SECT II.

The Passages, wherein He *is stiled* GOD *absolutely, by way of Eminence and Supremacy.* 8

SECT. III.

The Passages wherein He *is stiled* God *with some peculiar* high Titles, Epithets, *or* Attributes; *which, tho' Most of them indeed not absolutely incommunicable, yet in the New Testament are generally, if not always, by way of Supreme Eminency ascribed to the* Person of the Father *only.* 41

SECT. IV.

The Passages wherein it is declared, that All Prayers and Praises *ought* primarily *to be offered to* Him, *and that* every thing *ought to be directed* ultimately *to* His Honour and Glory. 58

The CONTENTS.

CHAP. II.

Of the SON of GOD.

SECT. I.

The Paſſages of the N. *Teſtament, wherein* He *is ſtiled,* God. p. 71

SECT. II.

The Paſſages, wherein it is declared, that the World was made by [*or* through] *Him.* 78

SECT. III.

The Paſſages, wherein are contained the Other Higheſt Titles, Perfections *and* Powers, *aſcribed to* Him *in the New Teſtament.* 81

SECT. IV.

The Paſſages wherein is ſet forth the Honour and Worſhip, *which ought to be paid to* Him. 120

SECT. V.

The Paſſages, wherein He *is declared to be* Subordinate to *the Father; deriving his* Being *(in an incomprehenſible manner)* from *him; receiving* from *him his divine* Power, Authority, *and other Attributes; and acting in all things wholly* according to the Will of the Father. 139

CHAP. III.

Of the Holy SPIRIT of GOD.

SECT. I.

The Paſſages wherein He *is repreſented as the* Author *and* Worker *of all* Miracles, *even of thoſe done by our Lord himſelf; and as the* Conducter *of* Chriſt himſelf, *in the Principal Actions of his Life here upon Earth.* 175

SECT. II.

The Paſſages wherein He *is declared to be the* Inſpirer *of the* Prophets *and* Apoſtles, *and the* Directer *and* Teacher *of the* Apoſtles *in the whole Work of their Miniſtry.* 178

SECT.

SECT. III.

The Paſſages wherein He *is declared to be the* Sanctifier *of all Hearts, and the* Comforter *and* Supporter *of good men in the Practiſe of their Duty.* p. 183

SECT. IV.

The Paſſages wherein are contained the Other Higheſt Expreſſions *concerning* Him *in the New Teſtament.* 187

SECT. V.

The Paſſages, wherein is declared what Honour *or* Worſhip *is due to* Him; *and how* his *good Motions ought diligently to be* obeyed, *and* not reſiſted. 190

SECT. VI.

The Paſſages wherein it is declared that He *is* Subordinate to *the* Father, *derives his* Being from *Him, is* Sent by *Him, and acts in all things* according to his Supreme Will and Pleaſure. 191

SECT. VII.

The Paſſages wherein He *is repreſented as being* Subordinate *to the* Son, *being* His *Spirit, and* ſent *or* given *by* Him. 196

CHAP. IV.

The Paſſages wherein the Three Perſons *of the ever-bleſſed* Trinity, *are* All *mentioned* together. 199

PART II.

THE foregoing Doctrine ſet forth at large, and explained in more particular and diſtinct Propoſitions.

§ I.

There is One *Supreme Cauſe and Original of Things*; One *ſimple, uncompounded, undivided,* intelligent Agent, *or* Perſon;

ſon; *who is the Author of all Being, and the Fountain of all Power.* pag. 209

§ II.

With *this* First *and Supreme Cauſe or Father of all Things, there has exiſted from the Beginning, a* Second *divine Perſon, which is his* Word *or* Son. 210

§ III.

With *the Father and the Son, there has exiſted from the Beginning, a* Third *divine Perſon, which is* the Spirit *of the Father and of the Son.* Ibid.

§ IV.

What the proper Metaphyſical Nature, Eſſence, *or* Subſtance *of any of theſe divine Perſons is, the Scripture has no where at all declared; but deſcribes and diſtinguiſhes them always by their* PERSONAL Characters, Offices, Power *and* Attributes. ibid.

§ V.

The Father Alone, *is* Self-exiſtent, Underived, Unoriginated, Independent; made of None, begotten of None, Proceeding from None. 211

§ VI.

The Father *is the* Sole Origin *of all* Power and Authority, *and is the* Author and Principle *of whatſoever is done by* the Son *or by* the Spirit. ibid.

§ VII.

The Father Alone, *is in the higheſt, ſtrict, and proper Senſe, abſolutely* Supreme over All. Ibid.

§ VIII.

The Father Alone *is, abſolutely ſpeaking, the* God of the Univerſe; *the* God of Abraham, Iſaac and Jacob; *the* God of Iſrael; *of* Moſes, *of* the Prophets *and* Apoſtles; *and the* God and Father of our Lord Jeſus Chriſt. 212

§ IX.

§ IX.

The Scripture, when it mentions the One God, *or the* Only God, *always means the Supreme* Person of the Father. p. 212

§ X.

When the Word, God, *is mentioned in Scripture, with any High* Epithet, Title, *or* Attribute *annex'd to it; it generally, (I think,* Always*) means the* Person *of* the Father. 230

§ XI.

The Scripture, when it mentions GOD, *absolutely and by way of Eminence,* always *means the* Person *of the* Father. 232

§ XII.

The Son, *is* not Self-existent; *but derives his* Being *and All his* Attributes, *from the* Father, *as from the* Supreme Cause, 237

§ XIII.

In what particular metaphysical Manner, *the Son derives his Being from the Father, the Scripture has no where distinctly declared; and therefore men ought not to presume to be able to define.* 239

§ XIV.

They are Both therefore worthy of Censure; both They who on the one hand presume to affirm, that the Son *was* made (ἐξ οὐκ ὄντων) out of Nothing; *and They who, on the other hand, affirm that He is the* Self-existent Substance. 243

§ XV.

The Scripture, in declaring the Son's Derivation *from the Father, never makes mention of any Limitation of* Time; *but always supposes and affirms him to have existed with the Father* from the Beginning, *and* before All Worlds. 246

§ XVI.

They therefore have also justly been censured, who taking upon them to be wise above what is written, and intruding into things which they have not seen; have presumed to affirm [ὅτι ἦν ποτε ὅτε οὐκ ἦν] that there was a time when the Son was not. Ibid.

§ XVII.

§ XVII.

The Son (according to the reaſoning of the Primitive Writers) derives his Being from the Father, whatever the particular Manner *of That Derivation be,) not by* mere Neceſſity of Nature, *(which would in reality be* Self-exiſtence, *not* Filiation ;) but by an Act of the Father's incomprehenſible Power and Will. page 24

§ XVIII.

The [Λόγος, the] Word *or* Son *of the Father, ſent into the World to aſſume our Fleſh, and to become Man, and die for the Sins of Mankind ; was not the* [λόγος ἐνδιάθετος, the] internal Reaſon *or* Wiſdom *of God, an* Attribute *or* Power *of the Father ; but a* real *Perſon, the ſame who from the Beginning had been the* Word, *or* Revealer of the Will, *of the Father to the World.* 254

§ XIX.

The Holy Spirit *is not* Self-exiſtent. *but derives his* Being *from the* Father, *(by the Son,) as from the* Supreme Cauſe. 258

§ XX.

The Scripture, ſpeaking of the Spirit of God, *never mentions any Limitation of* Time, *when he derived his Being from the Father ; but ſuppoſes him to have exiſted with the Father from the Beginning.* Ibid.

§ XXI.

In what particular metaphyſical Manner *the Holy Spirit derives his Being from the Father, the Scripture hath no where at all defined, and therefore men ought not to preſume to be able to explain.* Ibid.

§ XXII.

The Holy Spirit of God *does not in Scripture generally ſignify a mere* Power *or* Operation *of the Father, but more uſually a* real Perſon. 260

XXIII.

They who are not careful to maintain theſe perſonal *characters and diſtinctions, but, while they are ſollicitous (on the one hand) to avoid the errors of the* Arians, *affirm (in the contrary extreme) the* Son *and* Holy Spirit *to be (*individually *with the Father)* the Self-exiſtent Being : *Theſe, ſeeming* in Words

to

to magnify the Name *of the Son and Holy Spirit,* in reality *take away their* very Exiſtence; *and ſo fall unawares into* Sabellianiſm (*which is the ſame with* Socinianiſm.) p. 260

§ XXIV.

The Perſon of the Son, *is, in the New Teſtament, ſometimes ſtiled,* God. 263

§ XXV.

The reaſon *why the* Son *in the New Teſtament is ſometimes ſtiled* God, *is not ſo much upon Account of his* metaphyſical Subſtance, *how divine ſoever; as of his* relative Attributes *and divine* Authority (*communicated to him from the Father*) *over* Us. ibid.

§ XXVI.

By the Operation of the Son, *the Father both made and governs the World.* 264

§ XXVII.

Concerning the Son, *there are Other the* greateſt Things *ſpoken in Scripture, and the* Higheſt Titles *aſcribed to him; even ſuch as include* All divine Powers, *excepting only* Supremacy and Independency, *which to ſuppoſe* Communicable *is an expreſs Contradiction in Terms.* 266

§ XXVIII.

The Holy Spirit *is deſcribed in the New Teſtament, as the immediate* Author *and* Worker *of* All Miracles, *even of thoſe done by our* Lord himſelf; *and as the* Conducter *of Chriſt in all the Actions of his Life, during his State of* Humiliation *here upon Earth.* 269

§ XXIX.

The Holy Spirit *is declared in Scripture to be the* Inſpirer *of the* Prophets and Apoſtles, *and the Great* Teacher and Director *of the* Apoſtles *in the whole work of their Miniſtry.* 270

§ XXX.

The Holy Spirit *is repreſented in the New Teſtament, as the* Sanctifier *of all Hearts, and the* Supporter and Comforter *of good Chriſtians under all their Difficulties.* ibid.

§ XXXI.

Concerning the Holy Spirit, *there are Other* Greater things *ſpoken in Scripture, and* Higher Titles *aſcribed to him, than to any* Angel, *or* any other Being whatſoever, *except the* only-begotten Son of God. page 270

§ XXXII.

The Perſon of the Holy Ghoſt, *is no where in Scripture expreſly ſtiled,* God. 271

§ XXXIII.

The Word, God, *in Scripture, never ſignifies a complex Notion of* more Perſons [*or* Intelligent Agents] than One; *but always means* One perſon only, viz. *either the perſon of the* Father *ſingly,* or *the perſon of the* Son *ſingly.* 272

§ XXXIV.

The Son, *whatever his metaphyſical Eſſence or Subſtance be, and whatever divine Greatneſs and Dignity is aſcribed to him in Scripture; yet in This He is evidently* Subordinate *to the* Father, *that* He derives *his* Being *and Attributes from the* Father; *the* Father *Nothing from* Him. Ibid.

§ XXXV.

Every Action *of the* Son. *both in* making the World, *and in all other his* Operations; *is only the Exerciſe of the* Father's Power, *communicated to him after an ineffable manner.* 281

§ XXXVI.

The Son, *whatever his metaphyſical Nature or Eſſence be; yet in this whole Diſpenſation, in the Creation and Redemption of the World, acts in all things according to the* Will, *and by the* Miſſion *or* Authority *of* the Father. 290

§ XXXVII.

The Son, *how great ſoever the metaphyſical Dignity of his Nature was, yet in the whole Diſpenſation entirely directed all his Actions* to the Glory of the Father. 298

§ XXXVIII.

§ XXXVIII.

Our Saviour, Jeſus Chriſt; as, before his Incarnation, he was ſent forth by the Will and good pleaſure, and with the Authority of the Father; ſo in the Fleſh, both before and after his Exaltation, He, [not a Part *of him, but* Himſelf, *his whole* Perſon,*] in acknowledgment of the Supremacy of the Perſon of the Father, always* Prayed *to Him, and returned him* Thanks, *ſtiling Him* his God, *&c.* p. 300

§ XXXIX.

The reaſon why the Scripture, though it ſtiles the Father *God, and alſo ſtiles the* Son *God; yet at the ſame time always declares there is but* One God; *is becauſe, there being in the* Monarchy *of the Univerſe but* One Authority, *original in the* Father, *derivative in the* Son; *therefore the* One God *abſolutely ſpeaking) always ſignifies* Him *in whom the Power or Authority is* original and underived. Ibid.

§ XL.

The Holy Spirit, *whatever his Metaphyſical Nature, Eſſence or Subſtance be; and whatever divine Power or Dignity is aſcribed to him in Scripture; yet in This he is evidently* Subordinate *to the Father; that He derives his Being and Powers from the Father, the Father nothing from Him.* 319

§ XLI.

The Holy Spirit, *whatever his Metaphyſical Nature, Eſſence or Subſtance be; and whatever divine Power or Dignity is aſcribed to him in Scripture; yet in the whole Diſpenſation of the Goſpel, always acts* by the Will of the Father, *is* given *and* ſent *by him,* intercedes *to him,* &c. Ibid.

§ XLII.

The Holy Spirit, *as he is* Subordinate *to the* Father; *ſo he is alſo in Scripture repreſented as* Subordinate *to the* Son, *both by Nature and by the Will of the Father; excepting only that he is deſcribed as being the Conductor and Guide of our Lord, during his State of Humiliation here upon Earth.* 321

§ XLIII.

Upon theſe Grounds, abſolutely Supreme Honour *is due to the Perſon of the* Father *ſingly, as being Alone the* Supreme *and* Original *Author of all Being and Power.* Ibid.

§ XLIV.

For the same Reason, All Prayers and Praises *ought* primarily *or* ultimately *to be directed to the Person of the* Father, *as the* Original and Primary Author *of all Good.* page 324

§ XLV.

And upon the same Account, whatever Honour *is paid to the* Son *who redeemed, or to the* Holy Spirit *who sanctifies us, must always be understood as tending finally to the* Honour and Glory *of the* Father, *by whose good pleasure the* Son *redeemed, and the* Holy Spirit *sanctifies us.* 332

§ XLVI.

For, the Great Oeconomy, *or the Whole Dispensation of* God *towards Mankind in Christ, consists and terminates in This; that as all* Authority and Power *is originally in the* Father, *and from him derived to the* Son, *and exercised according to the* Will of the Father *by the* Operation of the Son *and by the* Influences of the Holy Spirit; *and all* Communications *from* God *to the* Creature, *are conveyed through the* Intercession of the Son, *and by the* Inspiration and Sanctification of the Holy Spirit: *So on the contrary,* All Returns *from the* Creature, *of* Prayers and Praises, *of* Reconciliation and Obedience, *of* Honour and Duty *to* God; *are made in and by the* Guidance and Assistance of the Holy Spirit, *through the* Mediation of the Son, *to the* Supreme Father and Author of All things. 334

§ XLVII.

The Son, *before his Incarnation, was* with God, *was* in the Form of God, *and* had Glory with the Father. 337

§ XLVIII.

Yet He *had not Then* distinct Worship *paid to him in his* Own Person, *but appeared only as the* [Shecinah *or*] Habitation *of the Glory of the Father*; in *which,* the Name of God *was* Ibid.

§ XLIX.

At his Incarnation He freely devested himself [ἐκένωσεν ἑαυτὸν] *of* That Glory, *which he* had with God before the World

World was, *and by virtue of which He is deſcribed as having been* in the Form of God : *And in this State of Humiliation, he ſuffered and died for the Sins of the World.* p. 337

§ L.

After and upon account of the Accompliſhment of which Diſpenſation, He is deſcribed in Scripture as inveſted with diſtinct Worſhip *in his* Own Perſon ; *his* original Glory and Dignity *being at the ſame time revealed, and his* Exaltation *in the Human Nature to his* Mediatorial Kingdom *declared : Himſelf* ſitting *upon his* Father's Throne, *at the right hand of the Majeſty of God ; and receiving* the Prayers and Thankſgivings of *his Church, as* the *Alone Mediator* between God and Men. 338

§ LI.

This Honour, *the Scripture directs to be paid to Chriſt ; not ſo much upon Account of his* metaphyſical Eſſence *or* Subſtance, *and* abſtract Attributes ; *as of his* Actions *and* Attributes relative *to* Us ; *his* Condeſcenſion *in becoming* Man, *who was the* Son of God ; Redeeming, *and* Interceding for, *us* ; *his* Authority; Power, Dominion, *and* Sitting upon the Throne of God his Father, *as our* Law-giver, *our* King, *our* Judge, *and our* God. 341

§ LII.

The Honour *paid in this manner to the* Son, *muſt, (as before) always be underſtood as redounding ultimately to the Glory of* God the Father. 345

§ LIII

The Honour *which Chriſtians are bound to pay peculiarly to the Perſon of the* Holy Spirit, *is expreſſed in the Texts following ;* &c. Ibid.

§ LIV:

For putting up Prayers and Doxologies *directly and expreſly to the* Perſon of the Holy Spirit, *it muſt be acknowledged there is no clear* Precept *or* Example *in Scripture.* Ibid.

§ LV.

The Titles *given in the New Teſtament to the* Three Perſons *of the ever-bleſſed* Trinity, when all mentioned together ; are *&c.* 346

PART

PART III.

THE principal *Paſſages* in the LITURGY of the Church of *England*, relating to the Doctrine of the Trinity, conſidered.

CHAP. I.

The principal Paſſages, wherein the main Branches of the foregoing Doctrine are expreſly affirmed.

pag. 349

§ I.

The Paſſages, wherein the Father *is ſtiled the* One *or* Only God. 349

§ II.

The Principal Paſſages, wherein the Father *is ſtiled* GOD *abſolutely, and by way of Eminence.* 350

§ III.

The Principal Paſſages, wherein is expreſſed the Opinion of the Church, that Prayers and Praiſes *ſhould generally be directed to the Perſon of the* Father, *in the Name and through the Mediation of* the Son. 361

§ IV.

The Principal Paſſages, wherein is expreſſed the Subordination *of* the Son *to the* Father; *his deriving his* Being, Glory *and* Powers *from him; being* ſent *by him; and acting in all things according to* His Will. 368

§ V.

The Principal Paſſages, wherein is expreſſed the Subordination *of the* Holy Spirit *to the* Father; *his deriving his* Being *from him, being* ſent *by him, and acting in all things according to* His Will. 373

CHAP. II.

The Principal Paſſages, which may ſeem in ſome reſpect to differ *from the foregoing Doctrine.* 379

THE

THE INTRODUCTION.

AS, in Matters of *Speculation* and *Philoſophical Inquiry*, the only Judge of what is right or wrong, is *Reaſon* and *Experience*; ſo in Matters either of *humane Teſtimony* or *divine Revelation*, the only certain Rule of Truth is the *Teſtimony* or the *Revelation itſelf*.

The *Chriſtian Revelation*, is the Doctrine of Chriſt and his Apoſtles; that is, the Will of God made known to Mankind by Chriſt, and by Thoſe whom Chriſt intruſted with infallible Authority to teach it. For the right apprehending of which Doctrine, men are (as in other matters of the greateſt importance to them) ſincerely to make uſe of their beſt Underſtanding; and, in order thereunto, to take in all the Helps they can find, either from living Inſtructors or antient Writers: But this, only as a Means to aſſiſt and clear up their own Un-

derſtanding, not to over-rule it; As a Means to afford them Light to ſee what Chriſt has taught them, not to prejudice them with ſuppoſing that Chriſt has taught any thing, which, after the ſtricteſt inquiry and moſt careful examination, they cannot find to be delivered in his Doctrine.

If in all things which the Goſpel *declares* abſolutely neceſſary to be believed and practiſed in order to Salvation, the Revelation of Chriſt was not in it ſelf ſo clear, as that every ſincere perſon, uſing the beſt Helps and Aſſiſtances he can meet with, might ſufficiently underſtand it; it would follow, that God had not at all made ſufficient proviſion for the Salvation of men. For the Doctrine of Chriſt and his Apoſtles being the only Foundation we have to go upon, and no man ſince pretending to have had any new Revelation; 'tis evident there can never poſſibly be any Authority upon Earth, ſufficient to oblige any man to receive any thing as of divine Revelation, which it cannot make appear to that Man's own Underſtanding (ſincerely ſtudying and inquiring after the Truth,) to be included in That Revelation. For if any man can by any external Authority be bound to believe any thing to be the Doctrine of Chriſt, which at the ſame time his beſt Underſtanding neceſſitates him to believe is not that Doctrine; he is unavoidably under the Abſurdity of being obliged to obey Two contrary Maſters, and to follow Two inconſiſtent Rules at once. The *only Rule of Faith* therefore to every Chriſtian, is

is *the Doctrine of Chriſt*; and That Doctrine, as applied to him by his own Underſtanding. In which matter, to preſerve his Underſtanding from erring, he is obliged indeed, at his utmoſt peril, to lay aſide all Vice and all Prejudice, and to make uſe of the beſt Aſſiſtances he can procure: But after he has done all that can be done, he muſt of neceſſity at laſt underſtand with his own Underſtanding, and believe with his own, not another's, Faith. For (whatever has ſometimes been abſurdly pretended to the contrary,) 'tis evidently as impoſſible in Nature, that in theſe things any one Perſon ſhould ſubmit himſelf to another, as that one man ſhould *ſee* or *taſte*, ſhould *live* or *breath* for another.

Wherefore in every Inquiry, Doubt, Queſtion or Controverſy concerning Religion, every man that is ſollicitous to avoid erring, is obliged to have recourſe (according to the beſt of his Capacity) to the Rule it ſelf, to the original Revelation. Uſing (as is before ſaid) all the Helps and Aſſiſtances he can obtain: But ſtill taking care to uſe them, only as Helps and Aſſiſtances; not confounding and blending them with the Rule itſelf.

Where That Rule is to be found by every ſincere Chriſtian, is very evident. Whatever *our Lord himſelf taught*, (becauſe his Miracles proved his divine Authority,) was infallibly *True*, and to Us (in matters of Religion) the *Rule* of Truth. Whatever *his Apoſtles preached*, (becauſe they were inſpired by the ſame Spirit, and proved their Commiſſion by the like Teſti-

mony of Miracles,) was likewiſe a Part of the Rule of Truth. Whatever the Apoſtles *writ*, (becauſe they writ under the Direction of the ſame Spirit by which they preached) was in like manner a part of the Rule of Truth. Now in *the Books of Scripture* is conveyed down to us the Sum of what our Saviour taught, and of what the Apoſtles preached and writ. And were there as good evidence, by any certain means of *Tradition* whatſoever, of any *other* things taught by Chriſt or his Apoſtles, as there is for thoſe delivered down to us in theſe Writings; it could not be denied but that ſuch Tradition would be of the *ſame* Authority, and in every reſpect as much a part of the Rule of Truth, as the Scripture itſelf. But ſince there is no ſuch Tradition (and indeed in the nature of things there can be no ſuch Tradition) at this diſtance of Time; therefore *the Books of Scripture* are to Us *Now* not only *the Rule*, but *the Whole* and the *Only Rule of Truth* in matters of Religion.

This Notion is well expreſſed by *Irenæus*: *We have not* (ſaith he) *been taught the Method of our Salvation by any Others, than by Thoſe from whom the Goſpel it ſelf was delivered to us: Which the Apoſtles, at firſt*, preached; *and afterwards, by the Will*

Non enim per alios diſpoſitionem ſalutis noſtræ cognovimus, quàm per eos per quos Evahgelium pervenit ad nos: Quod quidem Tunc præconiaverunt; poſteà verò per Dei voluntatem in *Scripturis*, nobis tradiderunt, fundamentum & columnam

of

of God, delivered down to us in Writing, *that it might be the Foundation and Pillar of our Faith. And it is impious to imagine, that they preached before they had* Perfect *Knowledge of what they were to deliver; as ſome, who boaſt themſelves to be Amenders of the Apoſtles Doctrine, have preſumed to affirm. For after our Lord was riſen from the dead, and they were indued by the Holy Ghoſt with Power from on high; they were Fully inſtructed, and had Perfect Knowledge in all things; and went forth into the ends of the World, declaring the good things which God hath provided for us, and preaching Peace from Heaven unto Men; having All and Each of them the Goſpel of God. Thus* Matthew *ſet forth the Goſpel in Writing, &c.*

fidei noſtræ futurum. Nec enim fas eſt dicere, quoniam ante prædicaverunt quàm perfectam haberent agnitionem; ſicut quidam audent dicere, gloriantes emendatores ſe eſſe Apoſtolorum. Poſtea enim quàm ſurrexit Dominus noſter a mortuis, & induti ſunt ſuperveniente Spiritu ſancto virtutem ex alto, de omnibus adimpleti ſunt, & habuerunt perfectam agnitionem; [&] exierunt in fines terræ, ea quæ a Deo nobis bona ſunt evangelizantes, & cæleſtem pacem hominibus annunciantes; qui quidem & omnes pariter & ſinguli eorum, habentes Evangelium Dei. Ità Matthæus----Scripturam edidit Evangelii, &c. *Lib.* 3. *cap.* 1.

Nevertheleſs, though the *Whole* Scripture is the Rule of *Truth*; and whatever is there delivered,

vered, is infallibly *True*; yet becauſe there is contained in thoſe Writings great Variety of things, and many occaſional Doctrines and deciſions of controverſies, which though all equally true, yet are not all equally *neceſſary* to be known and underſtood by all Chriſtians of all capacities; therefore the Church from the Beginning, has out of Scripture ſelected thoſe plain *fundamental* Doctrines, which were there delivered as the *Terms* or *Conditions* of Salvation, of neceſſity to be known and underſtood by all Chriſtians whatſoever. And Theſe, all perſons were taught in their *Baptiſmal Creed:* Which was therefore univerſally called, *the Rule of Faith:* Not that itſelf was of any Authority, any otherwiſe than as it expreſſed the Senſe of Scripture; but that it was agreed to be ſuch an *Extract* of the *Rule of Truth*, as contained all the things immediately, *fundamentally*, and univerſally neceſſary to be underſtood and believed diſtinctly by every Chriſtian.

The *Baptiſmal Creed*, I ſay, muſt of neceſſity contain explicitly in it at leaſt all the *Fundamentals* of *Faith*. Becauſe whatever is *Fundamental*, is neceſſary to Salvation; And 'tis a manifeſt Abſurdity, that any thing ſhould be neceſſary to the Salvation of a Chriſtian, and yet not be expreſly required to be explicitly believed by him at his *Baptiſm*, [or *Confirmation*,] when he is Admitted into the Chriſtian Church. For, to admit any Perſon to be a Member upon *certain Terms* or *Conditions*, and afterwards to alter or

* add to thoſe Terms, is what in other Caſes men never allow.

But in Proceſs of Time, as men grew *leſs pious*, and *more contentious*; ſo in the ſeveral Churches they *inlarged* their Creeds and Confeſſions of Faith; and grew more minute, in determining † unneceſſary Controverſies; and made more and more things explicitly neceſſary to be underſtood; and (under pretence of explaining authoritatively,) impoſed things much harder to be underſtood than the Scripture itſelf; and became more uncharitable in their Cenſures; and the farther they departed from the Fountain of Catholick Unity, the Apoſtolical Form of ſound words, the more uncertain and unintelligible their Definitions grew; and good men found no where to reſt the Sole of their Foot, but in having recourſe to the original words of Chriſt himſelf and of the Spirit of Truth, in which the Wiſdom of God had thought fit to expreſs itſelf.

For, Matters of *Speculation* indeed, of *Philoſophy*, or *Art*; things of *human invention*, *experience*,

* Οὔτε ὁ πάνυ δυνατὸς ἐν λόγῳ τῷ ἐν ταῖς ἐκκλησίαις προεστώτων, ἕτερα τούτων ἐρεῖ· οὐδεὶς γὰρ ὑπὲρ τὸν διδάσκαλον· οὔτε ὁ ἀσθενὴς ἐν τῷ λόγῳ ἐλαττώσει τινὰ τῶν παραδόσεων· μιᾶς γὰρ καὶ τῆς αὐτῆς πίστεως οὔσης, οὔτε ὁ πολὺ περὶ αὐτῆς δυνάμενος εἰπεῖν ἐπλεόνασεν, οὔτε ὁ τὸ ὀλίγον ἠλαττόνησε. That is, *Neither can the moſt Able man in the Church ever ſay more than This; For no one is above his Maſter: Nor can the Meaneſt perſon ſay leſs than This, which was once delivered to us. For, our Faith being always one and the ſame; neither can he that is able to ſay Moſt, add any thing to it; nor he that ſays Leaſt, diminiſh from it.* Irenæus, B. 1. Ch. 3.

† Ἀπαιδεύτους ζητήσεις, *unlearned Queſtions*, 2 *Tim.* 2. 23. Things not contained in the παιδείας in the Baptiſmal *Inſtruction* of a Chriſtian.

rience, or *Diſquiſition*; improve generally from ſmall beginnings, to greater and greater Certainty, and arrive at Perfection by degrees: But matters of *Revelation and divine Teſtimony*, are on the contrary complete at firſt; and Chriſtian Religion, was moſt perfect at the Beginning; and the words of God, are the moſt proper ſignifications of his Will, and adequate expreſſions of his own Intention; and the Forms of Worſhip ſet down in Scripture, by way either of Precept or Example, are the beſt and moſt unexceptionable Manner of ſerving him.

In the days of the Apoſtles therefore, Chriſtianity was perfect; and continued for ſome Ages in a tolerable Simplicity and Purity of Faith and Manners; ſupported by ſingular Holineſs of Life, by Charity in matters of Form and Opinions, and by the extraordinary Guidance of the Spirit of God, the Spirit of Peace, Holineſs and Love. But needleſs Contentions, ſoon began to ariſe; and Faith became more intricate; and Charity diminiſhed; and Humane Authority and Temporal Power increaſed; and the Regards of *This Life* grew greater, and of the *Next Life* leſs; and Religion decayed continually more and more, till at laſt (according to the Predictions of the Apoſtles) it was ſwallowed up in *the great Apoſtacy*. Out of which, it began to recover in good meaſure at the Reformation; when the Doctrine of Chriſt and his Apoſtles was again declared to be the Only Rule of Truth, in which were clearly contained all things neceſſary to Faith and Manners. And had

had That Declaration conſtantly been adhered to, and Humane Authority in Matters of Faith been diſclaimed in *Deeds* as well as in *Words*; there had been, poſſibly, * no more Schiſms in the Church of God; nor Diviſions, of any conſiderable moment, among Proteſtants.

But though Contentions and Uncharitableneſs have prevailed in Practice, yet (thanks be to God) the Root of Unity has continued amongſt us; and the Scripture hath univerſally been declared to be the only Rule of Truth, a ſufficient Guide both in Faith and Practice; And Thoſe who differ in opinion, have done ſo only becauſe each party has thought their own opinion founded in Scripture; And men are required to receive

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* The Emperor *Conſtantine* the Great, in his Speech to the Council of *Nice*: *It would be a grievous* (ſaith he,) *a very grievous thing, if, after the Enemies* [the Heathens] *are deſtroyed, and there are none to oppoſe us, we ſhould fall out among our ſelves, to the great joy and pleaſure of the Adverſaries; eſpecially being to debate about divine matters, and having before us the Doctrine written by the Inſpiration of the Holy Spirit: For the Goſpels, and the Writings of the Apoſtles and of the antient Prophets, plainly teach us what Notions we ought to entertain concerning the Nature of God. Wherefore laying aſide pernicious contention, let us from the inſpired Oracles take a ſolution of all our Queſtions.*

* Δεινὸν εἴη ἂν ἄγαν δεινὸν, τῶν πολεμίων καταλυθέντων καὶ μηδενὸς ἀντιτείνειν τολμῶντος, ἀλλήλοις βάλλειν, καὶ τοῖς δυσμενέσιν ἡδονὴν καὶ γέλωτα παρέχειν· ἄλλως τε καὶ περὶ θείων διαλεγομένους πραγμάτων, καὶ τοῦ παναγίου πνεύματος πᾶσιν ἡμῖν διδασκαλίαν ἀναγκαιοτάτην ἐχόντων. Εὐαγγελικαὶ γὰρ φησὶ βίβλοι καὶ ἀποστολικαὶ, καὶ τῶν παλαιῶν προφητῶν ἀπαύστως διεσπάσμεθα, σαφῶς ἡμᾶς ἃ χρὴ περὶ τοῦ θείου φρονεῖν ἐκπαιδεύουσι· τὸν πολεμοποιὸν οὖν ἀπελάσαντες ἔριν, ἐκ τῶν θεοπνεύστων λόγων λάβωμεν τῶν ζητουμένων τὴν λύσιν. *Apud Theodorit. l.* 1, *c.* 7.

And the ſame Argument he urges at large, in his Letter to *Alexander* and *Arius*, ſet down by *Euſebius* in his *ſecond Book* of the *Life of Conſtantine*, ch. 63.

receive things for no other cauſe and upon no other authority, than becauſe they are found (and conſequently *in no other ſenſe than* wherein they are found) in the Holy Scriptures. Wherefore in any Queſtion of Controverſy concerning a Matter of *Faith*, Proteſtants are obliged (for the deciding of it) to have recourſe to no other Authority whatſoever, but to that of Scripture only.

The incomparable Arch-Biſhop *Tillotſon*, has made This ſufficiently appear, in his *Rule of Faith*; particularly, *Part* I, *Sect.* 3; and *Part* IV, *Sect.* 2.

And in his firſt Sermon on *Joſhua* 24. 15. *Now leaſt any* (ſaith he) *ſhould think me ſingular in this Aſſertion, and that thereby I give a great deal too much to the ſingle Judgment of private Perſons, and too little to the Authority of a Church; I will produce the deliberate Judgment of a very learned Man, and a great Aſſertor of the Church's Authority, concerning the Matter I am now ſpeaking of: I mean Mr.* Hooker, *in his deſervedly admired Book of* Eccleſiaſtical Polity: *His Words are theſe:*

" *I grant* (ſays he) *that Proof derived from the*
" *Authority of Man's Judgment, is not able to*
" *work That Aſſurance, which doth grow by a*
" *ſtronger Proof: And therefore, although ten*
" *thouſand general Councils ſhould ſet down one and*
" *the ſame definitive Sentence concerning any Point*
" *of Religion whatſoever, yet One demonſtrative*
" *Reaſon alleged, or One Teſtimony cited from the*
" *Word of God himſelf to the contrary, could not*
" *chooſe but overſway them all; inaſmuch as for*
" *Them to be deceived, is not ſo impoſſible, as it*

" *is*

" *is that demonſtrative Reaſon or Divine Teſtimony* " *ſhould deceive.*" *And again:* " *For Men* (ſays " he) *to be tied and led by Authority, as it were* " *with a kind of Captivity of Judgment; and* " *though there be Reaſon to the contrary, not to* " *liſten to it, but follow like Beaſts the firſt in the* " *Herd; this were Brutiſh.*" *Again:* " *That the* " *Authority of Men ſhould prevail with Men either* " *againſt or above Reaſon, is no Part of OUR* " *Belief. Companies of learned men, though they* " *be never ſo Great and Reverend, are to yield* " *unto Reaſon; the Weight whereof is no whit pre-* " *judiced by the Simplicity of the Perſon which* " *doth allege it; but being found to be ſound and* " *good, the bare Opinion of Men to the contrary* " *muſt of neceſſity ſtoop and give Place.*" *And This he delivers, not only as his own particular Judgment, but that which he apprehended to be the Judgment of the Church of* England. Thus far that excellent *Arch-Biſhop. 2d Edit. pag.* 18.

And the very learned and judicious Dr. *Wake*, (ſince the Worthy Succeſſor of That Great Man:) *I chuſe rather* (ſaith he in the Name of every Chriſtian,) *to regulate my Faith by what God hath delivered, than by what Man hath defined.* Comment. on Ch. Catech. pag. 21.

And the excellent Mr. *Chillingworth: By the Religion of Proteſtants* (ſaith he) *I do not underſtand the Doctrine of* Luther, *or* Calvin, *or* Melanchthon; *nor the Confeſſion of* Auguſta, *or* Geneva; *nor the Catechiſm of* Heidelberg; *nor the Articles of the Church of* England; *no, nor the* Harmony *of Proteſtant Confeſſions; but That wherein*

wherein they all agree, and which they all ſubſcribe with a greater Harmony, as a perfect Rule of their Faith and Actions; that is, the Bible. *The* Bible, *I ſay, the* BIBLE *only, is the Religion of Proteſtants. Whatſoever elſe they believe beſides it, and the plain, irrefragable, indubitable Conſequences of it; well may they hold it as a Matter of* Opinion: *But as Matter of* Faith *and* Religion, *neither can they, with Coherence to their own grounds, believe it themſelves; nor require the belief of it of others, without moſt high and moſt* Schiſmatical *Preſumption, I, for my part, after a long and (as I verily believe and hope) impartial Search of* the true way to eternal Happineſs, *do profeſs plainly, that I cannot find any reſt for the ſole of my foot, but upon this Rock only. I ſee plainly and with mine own eyes, that there are Popes againſt Popes, Councils againſt Councils, ſome Fathers againſt others, the ſame Fathers againſt themſelves, a Conſent of Fathers of one age againſt a Conſent of Fathers of another age, the Church of one age againſt the Church of another age. Traditive interpretations of Scripture are pretended, but there are few or none to be found. No Tradition, but only of Scripture, can derive it ſelf from the fountain; but may be plainly proved, either to have been brought in, in ſuch an age after Chriſt; or, that in ſuch an age it was not in. In a word, there is no ſufficient certainty but of Scripture only, for any conſidering man to build upon. This therefore, and This only, I have reaſon to believe: This I will profeſs; according to This, I will live; and for This, if there be occaſion, I will not only willingly, but*

but even gladly loſe my life; though I ſhould be ſorry that Chriſtians ſhould take it from me. Propoſe me any thing out of this book, and require whether I believe it or no; and ſeem it never ſo incomprehenſible to human reaſon, I will ſubſcribe it with hand and heart: As knowing no demonſtration can be ſtronger than this; God hath ſaid ſo, therefore it is true. In other things, I will take no man's liberty of judgment from him; neither ſhall any man take Mine from Me. I will think no man the worſe man, nor the worſe Chriſtian: I will love no man the leſs for differing in opinion from me. And what meaſure I mete to others, I expect from them again. I am fully aſſured that God does not, and therefore that Men ought not, to require any more of any man than This; To believe the Scripture to be God's Word, to indeavour to find the true Senſe of it, and to live according to it. Ch. 6. § 56.

Again: *Let all men* (ſaith he) *believe the Scripture, and That only, and indeavour to believe it in the true Senſe, and require no more of others; and they ſhall find this, not only a better, but the Only means to ſuppreſs Hereſy, and reſtore Unity. For he that believes the Scripture ſincerely, and indeavours to believe it in the true Senſe, cannot poſſibly be a Heretick. And if no more than This were required of any man, to make him capable of the Church's Communion; then all men ſo qualified, tho' they were different in opinion, yet notwithſtanding any ſuch difference, muſt be of neceſſity one in Communion.* Preface to the Author of Charity maintained, § the laſt.

And again: *Certainly if Proteſtants be faulty in This matter,* [in the Queſtion about the Extent of humane Authority] *it is for doing it too much, and not too little. This preſumptuous impoſing of the Senſes of men, upon the words of God; the ſpecial Senſes of men, upon the general words of God; and laying them upon mens Conſciences together, under the equal penalty of Death and Damnation: This vain Conceit, that we can ſpeak of the Things of God, better than in the words of God: This Deifying our own Interpretations, and tyrannous inforcing*

them upon others: This reſtraining of the Word of God from that Latitude and Generality, and the Underſtandings of Men from that Liberty, wherein Chriſt and the Apoſtles left them; is and hath been the only fountain of all the Schiſms of the Church; and that which makes them continue the common Incendiary of Chriſtendom; and that which tears into pieces, not the coat, but the Bowels and Members of Chriſt, [ridente Turcâ, nec dolente Judæo] *to the great Satisfaction of Jews and Infidels. Take away theſe walls of Separation, and all will quickly be One: Take away this Perſecuting, Burning, Curſing, Damning of men, for not ſubſcribing to the words of men as the words of God: Require of Chriſtians, only to believe Chriſt, and to call no man Maſter but Him only: Let thoſe leave claiming Infallibility, that have no title to it; and let them that in their Words diſclaim it, diſclaim it likewiſe in their Actions: And —— it may well be hoped by God's Bleſſing, that —— it may quickly reduce Chriſtendom to Truth and Unity. Theſe Thoughts of Peace, I am perſwaded may come from the God of Peace, and to his Bleſſing I commend them.* Chap. 4. § 16.

And the Learned *Stillingfleet: Without all Controverſy,* (ſaith he) *the main inlet to all the Diſtractions, Confuſions and Diviſions, of the Chriſtian world; hath been by adding Other Conditions of Church-communion, than Chriſt has done.* Pref. to *Irenicum.*

And the excellent Mr. *Hales: It hath been* (ſaith he) *the common Diſeaſe of Chriſtians from the Beginning, not to content themſelves with that meaſure of Faith, which God and the Scriptures have expreſly afforded us; but out of a vain Deſire to know more than is revealed, they have attempted to diſcuſs things, of which we can have no Light, neither from Reaſon nor Revelation. Neither have they reſted here; but upon pretence of Church-Authority, (which is* † *None,) or of Tradition, (which for the moſt part is*

† Whereas in One point, ſpeaking of *Church-Authority*, I bluntly added, [*which is None*;] I muſt acknowledge it was uncautiouſly

but figment,) they have peremptorily concluded, and confidently impoſed upon others, a neceſſity of entertaining concluſions of that nature; and, to ſtrengthen themſelves, have broke out into Diviſions and Factions, oppoſing Man to Man, and Synod to Synod, till the peace of the Church vaniſhed without all poſſibility of recall. Hence aroſe thoſe antient and many ſeparations among Chriſtians, occaſioned by Arianiſm, Eutychianiſm, Neſtorianiſm, Photinianiſm, Sabellianiſm, *and many more both antient and in our time: All which indeed are but Names of* Schiſm, *howſoever in the common language of the Fathers they were called* Hereſies. *For* Hereſy *is an Act of the Will, not of Reaſon; and is indeed a Lye, not a Miſtake: Elſe how could that known Speech of* Auſtin *go for true,* [Errare poſſum, Hæreticus eſſe nolo,] *I may err, but I will not be a Heretick? Indeed* Manichæiſm, Valentinianiſm, Marcioniſm, Mahometaniſm, *are truly and properly* Hereſies; *For we know that the Authors of them received them not, but minted them themſelves; and ſo knew That which they taught, to be a Lye: But can any man avouch, that——others that taught erroneouſly,——did maliciouſly invent what they taught, and not rather fall upon it by error and miſtake? &c.* Tract concerning Schiſm.

In the Statutes given by Queen *Elizabeth* of glo-

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cautiouſly ſpoken; and, being taken in *a generality*, is *falſe*; though, as it refers to the *occaſion* which there I fall upon, 'tis (as I think I may ſafely ſay) moſt *true*. For *Church-Authority*, that is, Authority reſiding in eccleſiaſtical Perſons, is either of *Juriſdiction* in *Church-Cauſes*, and *Matter of Fact*; or of *Deciſion* in point of *Church-Queſtions*, and diſputable *Opinion*. As for the *Firſt*; In *Church-Cauſes* or *Matter of Fact*, eccleſiaſtical perſons, in caſes of Their cognizance, have the *ſame Authority* as Any Others have, to whom Power of Juriſdiction is committed.——I count, in point of *Deciſion of Church-Queſtions*, if I ſay of the *Authority of the Church*, that it was *None*; I know *no Adverſary* that I have, the Church of *Rome* only excepted. For this cannot be *true*, except we make the Church *Judge of Controverſies*, the contrary to which *we* generally *maintain* againſt That Church. *Letter to Archbiſhop* Laud.

rious Memory, to *Trinity-College* in the *University of Cambridge*, the following Oath is appointed to be taken by every Fellow in the Chappel, before his Admiſſion. *I*, N. N. *do ſwear and promiſe in the preſence of God, that I will heartily and ſtedfaſtly adhere to the true Religion of Chriſt, and will prefer the Authority of Holy Scripture before the Opinions of Men; that I will make the Word of God the Rule of my Faith and Practice, and look upon other things, which are not proved out of the Word of God, as humane only; —— that I will readily and with all my Power oppoſe Doctrines contrary to the Word of God; that, in matters of Religion, I will prefer Truth before Cuſtom, what is written before what is not written*, &c.

Singuli electi, antequam admittantur, jusjurandum quod ſequitur, ſub pænâ locorum ſuorum amittendorum, coram Magiſtro & 8 Senioribus in Sacello dent.

Ego, *N. N.* juro ac teſte Deo promitto, me veram Chriſti religionem omni animo amplexurum, & Sacræ Scripturæ authoritatem hominum judiciis præpoſiturum; regulam vitæ ac ſummam fidei ex verbo Dei petiturum; cætera, quæ ex verbo Dei non probantur, pro humanis habiturum; —— contrarias verbo Dei opiniones omni voluntate ac mente refutaturum; vera conſuetis, ſcripta non ſcriptis, in religionis cauſa, antehabiturum, *&c.*

And, in the ſame Univerſity, every *Doctor* in *Divinity*, at his taking That Degree, does [*profiteri in Theologiâ*] make his Profeſſion in the following Words: *In the Name of God, Amen: I A. B. do from my Heart receive the whole ſacred Canonical Scriptures of the*

Formula Profeſſionis Inceptorum in Theologia.

In Dei Nomen, Amen. Ego *A. B.* ex animo amplector univerſam ſacram Scripturam Canonicam Veteri & Novo Teſtamento comprehenſam; omniaque illa, quæ

old

old and new Teſtament: And do hold, or reject, all that the True, Holy, and Apoſtolical Church of Chriſt, ſubject to the Word of God, and being governed by it, holds or rejects: And in this Profeſſion I will perſevere to my life's end, God of his great mercy giving me grace, through Jeſus Chriſt our Lord.

vera Eccleſia Chriſti, ſancta & Apoſtolica, verbo Dei ſubjecta & eodem gubernata, reſpuit, reſpuo: quæ tenet, teneo: Et in his omnibus ad finem uſque vitæ perſeverabo. Deo mihi pro ſummâ miſericordiâ gratiam præſtante per Jeſum Chriſtum Dominum noſtrum.

And every *Prieſt* at his *Ordination*, [and *Biſhop* at his *Conſecration*,] being ſolemnly asked, *Are you perſwaded that the holy Scriptures contain ſufficiently all Doctrine required of neceſſity to eternal Salvation through Faith in Jeſus Chriſt? And are you determined out of the ſame holy Scriptures, to inſtruct the People committed to your charge, and to teach* [or *maintain*] *nothing as required of neceſſity to eternal Salvation, but that which you ſhall be perſwaded may be concluded and proved by the Scripture?* anſwereth in the following Words; *I am ſo perſwaded, and have ſo determined by God's grace.*

And the *whole Church* of *England*, in the *6th*, the 20*th*, and 21*ſt* of the 39 Articles, declares; that *Holy Scripture containeth all things neceſſary to Salvation: So that whatſoever is not read therein, nor may be proved thereby, is not to be required of any man, that it ſhould be believed as an Article of the Faith, or be thought requiſite or neceſſary to Salvation:* That *it is not lawful for the Church to ordain any thing that is contrary to God's word written: neither may it ſo Expound one place of Scripture, that it be repugnant to another: Wherefore, although the Church be a Witneſs and a Keeper of Holy Writ, yet as it ought not to decree any thing* Againſt *the ſame, ſo* Beſides *the ſame ought it not to enforce any thing to be believed for neceſſity of Salvation:* That even *General Councils,—— (foraſmuch as they be an Aſſembly*

of Men, whereof All be not governed with the Spirit and Word of God,) may err, and ſometimes have erred, even in things pertaining unto God: Wherefore Things ordained by Them, as neceſſary to Salvation, have neither ſtrength nor authority, unleſs it may be declared that they be taken out of Holy Scripture.

The plain meaning of theſe and many other the like Declarations to be found in our Beſt Writers, is not that matters of *Form*, *Decency*, and *Order*, are not to be appointed and ſettled by lawful *Authority*, (without which there can be no viſible and *publick* Communion of Chriſtians;) nor that, in Matters of *Faith*, it can in any wiſe be excuſable for men looſely and wantonly to run after enthuſiaſtick imaginations; much leſs, that there is not perpetual need of *Living Guides and Inſtructors* in the Church of God, and of conſtant *Helps and Directions*, for *the perfecting of the Saints*, *for the work of the miniſtry*, *for the edifying of the Body of Chriſt*. But the meaning is, that 'tis the *Duty*, and *in the Power*, of every *particular Chriſtian*, by and with the *Uſe* of *all thoſe Helps and Aſſiſtances* which the Divine Providence has afforded him; ſoberly, and in the fear of God, to *judge of*, and to *underſtand* for himſelf, whatever is *neceſſary* for his *own* Salvation: And that 'tis the *Great Duty* of Chriſtian *Guides and Inſtructors*, eſpecially of thoſe in Power and Authority, to employ their utmoſt Care and Abilities, not in obliging men

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to receive things *implicitly*, but in *aſſiſting* them to perceive and apprehend with their *Own* Underſtandings, what are the things which God has required of them to believe and practice.

To apply this *general Doctrine* (which is the great *Foundation* of the Proteſtant and of the Chriſtian Religion,) to the Controverſies which have been raiſed *in particular*, with too much Animoſity and Uncharitableneſs, concerning the manner of explaining the *Scripture-Doctrine of the Trinity*; I have in the *Firſt Part* of the following Treatiſe, (that it might appear what was, not the Sound of ſingle Texts which may be eaſily miſtaken, but the whole Tenour of Scripture,) collected *EVERY Text in the New Teſtament* relating to that matter, (which I am not ſenſible has been done before,) and ſet them before the Reader in One View, with ſuch References and Obſervations, as may ('tis hoped) be of conſiderable Uſe towards the Underſtanding of their true Meaning.

In the *Second Part*, is collected into methodical *Propoſitions* the Sum of that Doctrine, which (upon the carefulleſt conſideration of the whole matter) appears to me to be fully contained in the Texts cited in the *firſt Part*. And I have illuſtrated each Propoſition with many Teſtimonies out of the Ancient Writers, both before and after the Council of *Nice*; Eſpecially out of *Athanaſius* and *Baſil*; Among which, are ſeveral not taken notice of either by *Peta-*

vius, or the learned Biſhop *Bull*. Concerning all which, I deſire it may be obſerved, that they are not alleged as *Proofs* of any of the Propoſitions, (for *Proofs* are to be taken from the *Scripture alone*,) but as Illuſtrations only; and to ſhow how eaſy and natural That Notion muſt be allowed to be, which ſo many Writers could not forbear expreſſing ſo clearly and diſtinctly, even frequently when at the ſame time they were about to affirm, and endeavouring to prove ſome things not perhaps very conſiſtent with it. The *greateſt part* of the Writers *before* and *at* the time of the Council of *Nice*, were (I think) really of That Opinion, (though they do not always ſpeak very clearly and conſiſtently,) which I have endeavoured to ſet forth in thoſe Propoſitions. But as to the Writers *after* that Time, the Reader muſt not wonder, if many Paſſages not conſiſtent with (nay, perhaps contrary to) thoſe which are here cited, ſhall by any One be alleged out of the ſame Authors. For I do not cite places out of theſe latter Authors, ſo much to ſhow what was the Opinion of the Writers themſelves, as to ſhow how naturally Truth ſometimes prevails by its own native clearneſs and evidence, even againſt the ſtrongeſt and moſt ſettled prejudices; and how Men are frequently compelled to acknowledge ſuch *Premiſes* to be true, as neceſſarily infer a *Concluſion* different from what they intend to eſtabliſh. According to that of *Baſil*; *I am perſwaded* (ſaith he) *that the Strength of the*

the Doctrine deliver'd down to us, has often compelled Men to contradict their own Assertions.

Οὕτως ὄιμαι τὸ τῆ παραδόσεως ἰσχυρὸν, ἐνῆγε πολλάκις τὺς ἄνδρας καὶ τοῖς οἰκείοις ἑαυτῶν δόγμασιν ἀντιλέγειν. *De Spiritu sancto, cap.* 29.

In the *Third Part* there is, first, brought together a great number of Passages out of the present *Liturgy of the Church of England*, wherein the Doctrine set forth in the former Parts is expressly *affirmed*; and then in the next place are collected the principal Passages, which may seem in their literal and most obvious Sense, to *differ* from That Doctrine; which *latter*, must needs be understood in such a Sense only, as is agreeable to the *former*, by every one, who, when he uses those Forms with his Mouth, desires to pray with his Understanding also.

It is a thing very destructive of Religion, and the Cause of almost all Divisions among Christians; when young persons at their first entring upon the Study of Divinity, look upon *Humane* and perhaps *Modern* Forms of speaking, as the *Rule* of their Faith; understanding These also according to the accidental Sound of the Words, or according to the Notions which happen *at any particular Time* to prevail in the World; and then picking out (as Proofs) some few single Texts of Scripture, which to minds already strongly prejudiced must needs seem to sound, or may easily be accommodated the same way; while they attend not impartially to the whole Scope and general Tenour of Scripture. Whereas on the contrary, were the

Whole Scriptures firſt thoroughly ſtudied, and ſeriouſly conſidered, as the Rule and Only Rule of Truth in matters of Religion; and the Senſe of all humane Forms and Expreſſions, deduced from thence; the greateſt part of Errors, at leaſt the greateſt part of the uncharitable Diviſions that have happen'd among Chriſtians, might in all probability have been prevented. The different States which the Controverſies concerning *Predeſtination*, *Original Sin*, *Infant-Baptiſm*, *Juſtification*, *Free-will*, *Faith and good Works*, and the doctrine of *the ever-bleſſed Trinity*, have at different Times gone through; are a ſufficient Evidence of this Truth.

The Church of *Rome* indeed, (That Great *Human* Authority *ſitting in the Seat of God*,) requires Men to receive her particular Doctrines (or Explications of Doctrines) and Traditions, not as humane and fallible Determinations, to be perpetually compared with, and examined by the infallible Rule; but as being part of the Rule it ſelf of their Faith. But the *Proteſtant* Churches, utterly and ſolemnly diſclaim all ſuch Authority; and require Men to comply with their reſpective Forms, upon no other Ground but that of their being agreeable to Scripture; and conſequently *in ſuch Senſe only*, *wherein* they are agreeable to Scripture.

The firſt Reformers, when they had laid aſide what to Them ſeemed intolerable in the Doctrines of the Church of *Rome*, in other matters choſe to retain the Words which they found in Uſe in That Church; yet declaring that they

they meant thereby to expreſs only the Senſe of Scripture, and not that of Tradition, or of the Schools. If Tradition or Cuſtom, if Careleſneſs or Miſtake, either in the *Compiler* or *Receiver*, happen at any time to put a Senſe upon any humane Forms, different from that of the Scripture, which thoſe very Forms were intended to explain, and which is at the ſame time declared to be the only Rule of Truth; 'tis evident no Man can be bound to underſtand thoſe Forms in ſuch Senſe; nay, on the contrary, he is indiſpenſably bound not to underſtand or receive them in ſuch Senſe. For (as the learned Mr. *Thorndike* rightly obſerves,) *That which once was not Matter of Faith, can never by proceſs of Time, or any Act the Church can do,* [or by any Interpretation of Words, that Cuſtom or Careleſneſs or Contentiouſneſs may have introduced,] *become Matter of Faith.* Epilog. Part II. pag. 155.

As, in reading a Comment upon any Book whatſoever, he that would thence underſtand the true meaning of the Text, muſt not barely conſider what the words of the Comment may poſſibly of themſelves happen moſt obviouſly to ſignify; but how they may be ſo underſtood, as to be a conſiſtent Interpretation of the Text they are to explain: *So* in conſidering all Forms of Humane Compoſition in matters of Religion, it is not of importance what the words may in themſelves poſſibly moſt naturally ſignify, or what they may vulgarly and careleſly be underſtood to mean; (for there is in almoſt all words,

ſome Ambiguity;) but in what Senſe they can be conſiſtent Expoſitions of thoſe Texts of Scripture, which they were intended and are profeſſed to interpret. Otherwiſe it may eaſily (nay it will frequently) happen, that a Comment ſhall in effect come into the place of the Text, and another Interpretation afterwards into the place of That Comment; till in proceſs of time, men by inſenſible degrees depart entirely from the meaning of the Text, and Human Doctrines ſwallow up thoſe which are Divine. Which Evil can no otherwiſe be prevented, than by having recourſe perpetually to the Original it ſelf; and allowing no Authority to any Interpretation, any further than 'tis evidently agreeable to the Text itſelf.

A very eminent * Hiſtorical Inſtance of This Sort, is to be found in *The Life of the late Right Reverend Biſhop* Bull, *written by* Robert Nelſon *Eſq*; from *Page* 97, to 257: Where there is an exact

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* *Now*, (ſays Mr. *Nelſon*) *as the Method of our Author* [*Bp.* Bull] *was always to ſeek Truth at the Fountain-head; Whatever Reſpect he might have for our firſt Reformers, and ſome other Great Divines both Foreigners and Natives, he could by no means take up with their Authority, though never ſo pompouſly ſet off; but was for going directly to the very Originals themſelves. — Accordingly he betakes himſelf in the very firſt Place, to the Holy Scriptures; and here he prudently beginneth with That which is obvious and plain, rather than with That which is ambiguous and obſcure.* Mr. *Nelſon*'s Life of Bp. *Bull*, pag. 104.

Notwithſtanding all which Caution of his in the treating of this Point, that had been rendred ſo abſtruſe, more by the laborious Diſputations of Divines, than by the Nature of the Thing itſelf, or of the Revelation concerning it; there was preſently

no

exact Account given, what Method That learned Writer took to explain the Doctrine of *Juſtification*; (*viz.* the very ſame and only Method, which ought to be taken in explaining all *Other Doctrines* whatſoever:) how zealouſly he was accuſed by many Syſtematical Divines, as

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no ſmall Alarm, both in the Church and out of it, from Mr. Bull's *Performance; as if the Church of* England, *and the whole Proteſtant Religion, were by it in Danger. For, his departing herein from the private Opinions of ſome Doctors of our Church, though in Obedience to her* Rule, *was by ſeveral interpreted for no leſs than a departing from the Faith by her delivered.* pag. 97.

There aroſe in the Church no ſmall Contention, whether this Interpretation of Scripture were conformable to the Articles of Religion, and the Homily of Juſtification therein referred to. Some maintained——that it was; ſome doubted about it; and others downright denied it, and condemned it as Heretical. There was many a hard Cenſure paſſed upon the Book and the Author, for ſome time; Which is not to be wondred at. pag. 98.

Some *mightily triumphed over Him, for——not attending enough to the Doctrine of his own Church.* pag. 215.

Others, *as if he were not only to be held for an Heretick by the Church, but even for an Hereſiarch too.* pag. 211.

That Mr. Bull's *Explanation of the Doctrine of* Juſtification, *was properly Heretical; as being contrary in a fundamental Point to the Teſtimony of Scripture, and againſt the Opinion of the Catholick Fathers, the Judgment of the Church of* England, *and the Determinations of all the Foreign Reformed Churches.* pag. 214.

Some *ſtirred up ſeveral of the Biſhops——to make uſe of their Apoſtolical Authority, in thundring out their Anathema's againſt the Doctrines here maintained, as Pernicious and Heretical, and contrary to the Decrees of the Church of* England, *and of all other Reformed Churches.* Theſe were *quickly ſeconded in This by ſome others, partly known, and partly unknown; of whom ſome that underſtood but little of the Matter, were, as it often happens, the hotteſt of all againſt him, and were for puſhing things to the utmoſt Extremity: But moderate Counſels prevailed for the moſt part; and the Governours of the Church*

were

as departing from the Doctrine and Articles of the Church in what he had done; how learnedly and effectually he defended himſelf, againſt all his Adverſaries; and how ſucceſsful at length his Explication was, in being after ſome Years almoſt *univerſally* received.

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were ſo wiſe, as not to intermeddle further in this Affair, than to keep the Peace of the Church committed to them. pag. 101.

Some there were, more violent than the reſt; of whom he complaineth, that they made very Tragical Outcries againſt him, as if by ſuch an Hypotheſis as This, "The Whole Syſtem of Orthodox Divinity ſhould be ſhaken, yea broken to pieces, and utterly deſtroyed; and that the very Foundations both of Law and Goſpel were hereby at once undermined and overturned." pag. 166.

Some there were, more wiſe and learned than the reſt; who yet approved it not, that they might not appear guilty of Innovating, *as they called it. And it could not be digeſted by them,* ——*becauſe the Prejudices, which a great many worthy Perſons among us had ſucked in from the narrow Syſtems of* modern Divinity *or otherwiſe,* ——*were too ſtrong for them entirely to overcome, even with the Help of the cleareſt Light.* pag. 98.

Some *were among the moſt zealous to oppoſe,* —— *by their rigid Adherence to certain Tenets by them formerly imbibed, and to ſome Scholaſtick Terms unſupported either by Scripture or Antiquity.* pag. 102.

There could have been no Difficulty concerning ——; *had either the State of the Controverſy in the Apoſtles Days been attended to as it ought, or Perſons had not come with their modern Opinions and Prejudices to read the Apoſtolical Epiſtles; not ſo much, very often, to learn what is the Truth, as to eſtabliſh themſelves thereby in what they are already, by the Tradition of a Sect, prepoſſeſſed with to be Truth.* pag. 123.

Some, *not allowing* themſelves *Time to think ſedately, or even to examine ſufficiently the Senſe of an Author who pleaſed* them *not; being fired with a Zeal for what they took for Truth, from the Syſtems which* they *had greedily ſucked in as Authentick Explications of the Goſpel; entirely loſt* themſelves *thereby, and oppoſed the very Cauſe* they *undertook to defend.* pag. 146.

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But not to mention many Examples of this kind, in almoſt all the Confeſſions of Faith that ever were publiſhed; There is One very remarkable Inſtance of it, in the *Apoſtles Creed it ſelf.* The word, *Hell*, in the preſent common Uſe of the *Engliſh* Language, ſignifies always, *the place or ſtate of the Damned*; And every vulgar *Engliſh* Reader, when he profeſſes his Belief that *Chriſt deſcended into Hell*, is apt to underſtand the Article, as ſignifying *Chriſt's deſcending into the place of the Damned:* And probably they who firſt put the Article into the Creed, in the fourth Century, might mean and intend

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They *ſet* themſelves *to defend their own Scheme, as the only Orthodox one, thinking that Mr.* Bull *would make an intolerable Change in the very Subſtance of the Body of Divinity.* pag. 172.

But *He* [viz. *Mr.* Bull] *affirms it to be moſt unreaſonable, and againſt the Principles of the Church of* England, *to prefer the Authority of any Modern Doctor or Doctors whatſoever, before a Truth grounded upon Scripture, with the unanimous Conſent of the Catholick Church.* pag. 235.

Yet *with much Ingenuity he confeſſes, that* —— "*Matters* "*were come to that paſs, that it was hardly ſafe for any one to* "*interpret either the Articles of our Church, or even the* Holy "Scriptures *themſelves, otherwiſe than according to the Stan-* "*dard of* Calvin's *Inſtitutions; whoſe Error therefore* (ſaith "he) *ought not ſo much to be imputed to Them, as to the Age* "*wherein they lived: Since almoſt in every Age, as one has* "*well obſerved, there is as it were a certain* Torrent *of Opi-* "*nions proper to it, againſt which whoſoever ſhall go to oppoſe* "*himſelf, he will certainly either be carried away with the* "*Violence thereof, or be quite overwhelmed.*" *This is an Obſervation that is very juſt:* ——*Nay, did I know a better Excuſe for*——*good and learned Men, who were educated in ſuch Times and according to ſuch Principles, and ſo were carried on by the Zeal of what was called* Orthodox; *I would be as willing to do them right,* &c. pag. 233.

intend it ſhould be ſo underſtood. Nevertheleſs, ſince all learned men are ſatisfied, that the *Greek* word [ᾍδης] in thoſe Texts of Scripture upon which this Article was founded, does not ſignify *Hell*, but in general only *The inviſible Place, into which the Souls of Thoſe departed out of this World, are conveyed*; they Now with great reaſon think themſelves obliged to underſtand it in the Creed, not as the word may in modern ſpeech ſeem to ſound to the Vulgar, but as it really ſignifies in the original Texts of Scripture.

The ſame is to be underſtood of every part of all humane Compoſitions whatſoever. According to That excellent Obſervation of the learned Bp. *Pearſon: I obſerve* (ſaith he) *that whatſoever is delivered in the Creed, we* therefore *believe*, becauſe *it is contained in the Scriptures; and conſequently muſt* SO *believe it, as it is contained there: Whence all this expoſition of the Whole, is nothing elſe but an Illuſtration and Proof of every particular part of the Creed, by ſuch Scriptures as deliver the ſame, according to the True Interpretation of them.* Expoſ. on the Creed, 4th Edit. pag. 227.

And the Whole Church of *England* has made the like Declaration, in the *6th*, the *20th*, and *21ſt* of the 39 Articles, before-cited; and in the *eighth* Article, which declares that the Creeds ought to be received and believed, *becauſe* (and conſequently *only in ſuch Senſe wherein*) *they may be proved by moſt certain Warrants of Holy Scripture.*

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In *what Senſe* the moſt *difficult* Paſſages in the Liturgy concerning the *Doctrine of the Trinity*, are to be underſtood, agreeably to the Doctrine of Scripture; may (I preſume) beſt be gathered, by comparing them with *All* the Texts of Scripture collected together, relating to That Point. And (as I think the Sincerity of a Chriſtian obliges me to declare,) I deſire it may be *obſerved*, that *my* Aſſent to the Uſe of the Forms by Law appointed, and to all words of Humane Inſtitution, is given only *in That Senſe* wherein they are (according to the Explications given in the ſeveral parts of This Book) agreeable to that which appears to Me (upon the moſt careful and ſerious conſideration of the whole matter) to be the Doctrine of Scripture; and *not in that Senſe* which the *Popiſh* Schoolmen, (affecting, for the ſake of *Tranſubſtantiation*, to make every thing look like a Contradiction,) endeavoured to introduce into the Church.

I am well aware, it may to Many ſeem *Needleſs*, to enter at all into Queſtions of This Nature; and that, in matters of ſuch Nicety and Difficulty as the Doctrine of the *Trinity* is generally ſuppoſed to be, it were better (in their opinion) to let every man frame to himſelf ſuch obſcure Notions as he can, and not to perplex him with ſubtle Speculations. And indeed, with regard to *Scholaſtick and Philoſophical Inquiries* concerning *metaphyſical Natures and Subſtances*, this manner of judging is ſo right and true, that had

had *Theſe* things Never been meddled with, and had men contented themſelves with what is plainly revealed in Scripture, (more than which, they can never certainly know;) the Peace of the Catholick Church, and the Simplicity of Chriſtian Faith and Worſhip, had poſſibly never been diſturbed. But That which is properly *Theological* in this matter; *viz.* the diſtinct *POWERS and OFFICES* of the *Father*, the *Son*, and the *Holy Spirit*, in the *Creation*, *Government*, *Redemption*, *Sanctification*, and *Salvation* of man; and the *proper RESPECTIVE HONOUR* due conſequently from Us to each of Them diſtinctly, (that we may not *worſhip we know not How* nor *What*:) This is the great Foundation, and the main Oeconomy of the Chriſtian Religion; the Doctrine, into which we were baptized; and which every ſincere Chriſtian ought, according to the beſt of his Ability and the Means he has of informing himſelf, to endeavour thoroughly to underſtand. The *abſolute and incommunicable Supremacy* of *God the Father* over all, and our *Reconciliation* and *Subjection* to *him* as ſuch our *Supreme Governour*; the *Redemption* purchaſed by the *Son*; and the *Sanctification* worked in us by the *Holy Spirit*; are the Three great Articles of our Creed. And in maintaining theſe rightly, ſo as ſeriouſly to affect mens Underſtandings, and influence their Lives accordingly; is the Honour of God, and the Intereſt of True Religion greatly concerned. *Tritheiſm*, *Sabellianiſm*, *Arianiſm*, *Socinianiſm*, and the like, have, to the great diſparagement

of

of Chriſtianity, puzzled the plain and practical Doctrine of Scripture, with endleſs ſpeculative Diſputes. And it has been no ſmall Injury to Religion, in the midſt of thoſe Diſputes; that as on the one hand, men by guarding unwarily againſt *Tritheiſm*, have often in the other extreme run into *Socinianiſm*, to the diminution of the Honour of the *Son* of God, and to the taking away the very Being of the *Holy Spirit*; ſo on the contrary, incautious Writers, in their Zeal againſt *Socinianiſm* and *Arianiſm*, have no leſs frequently laid themſelves open to *Sabellianiſm* or *Tritheiſm*, and to the *greateſt Confuſion and moſt unintelligible Obſcurity in the* WORSHIP *of God*, by neglecting to maintain the Honour and *Supremacy of the Father*. The Deſign of the following Papers, is to ſhow how This Evil may be prevented, and in whatmanner Both Extremes may rationally be avoided. Nor can the avoiding *One* of theſe Extremes, be eſteemed by conſiderate Perſons, of leſs Importance than the *Other*. For, the ſame *pious Diſpoſition* of mind, which makes ſerious Perſons careful not to diminiſh the Honour of the *Son of God*, and of *his Holy Spirit*; ought certainly to render them at leaſt as ſollicitous, not to diminiſh the *ſingular* and *ſupreme* Honour of *God the Father himſelf*; of whoſe alone Grace and Mercy it is, that his *Son* was given for their *Redemption*, and his *Spirit* for their *Sanctification*.

There are Others who have thought, that we *ought not at all* to treat concerning any of theſe

theſe matters, becauſe they are *Myſterious*. By which if they meant, that ſo far as *the Words of GOD* are myſterious, we ought to acquieſce in *them* implicitly, and not preſume to be *wiſe beyond what is written*; no man could ſay that herein they judged amiſs. But if they mean, that *the Words of MEN* are myſterious; and that we muſt not reaſon concerning *Them*, nor inquire *whether or no*, and *in what Senſe*, they are agreeable to *the words of God*: What is This, but ſubſtituting *another myſtery* in the ſtead of the *true one*; and paying deference to the *myſtery* of *MAN*'s making, inſtead of *the myſtery of GOD*? The True *Veneration of Myſteries* conſiſts, not in *Making them* our ſelves, and in receiving blindly *the words of Men* without underſtanding them; but it conſiſts, either in taking care *There* to *ſtop*, where the Scripture it ſelf has *ſtopped*, without preſuming to go further at all; or elſe, in taking care to underſtand all words of humane inſtitution in Such a ſenſe, as that they be ſure to ſignify neither more nor leſs than the words of Scripture neceſſarily and indiſputably do. Whoſoever puts any Meaning upon words of humane inſtitution, which does not appear to Another (upon his ſincereſt and moſt careful Examination) to be the ſame with the Senſe of the words of Scripture; muſt not complain that the Other oppoſes his own Reaſon to the Authority of God, when indeed he oppoſes it only to Thoſe who would make *Humane Authority* the ſame with *Divine*. Affecting to ſpeak unintelligibly,

where

where the Scripture it ſelf has not done ſo; is indeed promoting *Scepticiſm* only, not *True Religion.* Nor can there be any other ſo effectual a way of confuting all *Hereſies*, as it would be to *reſtrain* men within the bounds of the *unconteſted* Doctrine of Scripture; and give them as few Advantages as poſſible, of raiſing Objections againſt humane and fallible Forms of ſpeaking.

Laſtly; as to Thoſe, who, in the Whole, are of Opinion that every man ought to ſtudy and conſider theſe things according to his Ability; and yet, in the Particulars of the Explication, have quite different Notions from thoſe which I have thought reaſonable and neceſſary to ſet forth in the following Papers; I have, with regard to ſuch Perſons as Theſe, endeavoured to expreſs my ſelf with all Modeſty and due Submiſſion. And if any Learned Perſon, who thinks me in an Error, ſhall in the Spirit of Meekneſs and Chriſtianity, propoſe a different Interpretation of *All the Texts* I have produced, and deduce Conſequences therefrom, different from thoſe which ſeem to Me unavoidably to follow; I ſhall think my ſelf obliged, either to return him a clear and diſtinct Anſwer in the ſame Spirit of Meekneſs and Candour, or elſe fairly and publickly to retract whatſoever is not capable of being ſo defended. But if, on the contrary, any nameleſs and careleſs Writer ſhall, in the Spirit of *Popery*, contend only that men muſt never uſe *their own* Underſtandings, that is, muſt have *no Religion* of *their own*; but,

without regarding what is right or wrong, muſt always plead for what Notions happen at any time to prevail; I ſhall have no reaſon, in ſuch caſe, to think my ſelf under the ſame Obligation of anſwering him. It is the *Great*, and indeed of all others the moſt *Fatal* Calamity in the Church of *Rome*, that while the People think they cannot but be very ſafe in following the unanimous *Opinion* of ſuch *Numbers* of very *Learned* Men; thoſe Learned Men are not, in Truth, at Liberty to have Any *Opinion* at all; but are obliged to employ all their Learning, merely in defending what the moſt *Ignorant* men in former Ages have determined for them beforehand.

THE

THE
Scripture-Doctrine of the Trinity.

PART I.

Being a Collection and Explication of *All* the *Texts* in the NEW TESTAMENT, relating to that Doctrine.

CHAP. I.
Of GOD, the FATHER.

SECT. I.

The Paſſages of the New Teſtament, wherein He *is ſtiled the* One *or* Only God.

1. MAT. xix, 17. Why calleſt thou me, Good? * There is none Good, but *One*, [εἷς *One* † *Perſon*;] that is, *God*.

* See this explained, N° 340, 762, 773, 17, 13.

Gal. 3. 28.

† So the word neceſſarily ſignifies: (See Dr. *Bennet* on the *Trinity*, p. 231.) Nor can the word [*God*] or any other word than that of [*Perſon*,] poſſibly be underſtood in this Place: For ſuch is the Nature of the Greek and Latin Languages, that by no other word, (neither by the word πρόσωπον, nor by ὑπόστασις, nor by any other word whatſoever,) can they properly expreſs that which the Engliſh word, *Perſon*, ſignifies, [*viz.* an *intelligent Agent*;] but by the maſculine Adjective alone. Upon which account, the words of our Saviour, *Joh.* xvi, 13, *When He* [ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, *That Perſon*,] *the Spirit of Truth is come*; are generally allowed to be a good Proof of the *Perſonality* of the Holy Ghoſt.

And *Joh.* x, 30, our Saviour affirms that *He* and *His Father are* [not, εἷς *One Perſon*; but, ἕν] *one* and the ſame *Thing*, in effect, as to the Exerciſe of Power. And *Tertullian* and other Writers commonly diſtinguiſh, that they are not [*Unus*,] *one Perſon*; but [*Unum*.] *one and the ſame Thing.* See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon. *pag.* 39, 91.

2. *Mar.* xii, 29. The firſt of all the Commandments is; Hear, O Iſrael, the Lord our God is † *One* Lord.

† *Deut.* 6, 4. יהוה אלהינו יהוה אחד, κύριος ὁ θεὸς ἡμῶν, κύριος, εἷς ἐστι. *The Lord our God, even the Lord, is* ONE. And *Zech.* xiv, 9, ביום ההוא יהיה יהוה אחד ושמו אחד *In that day the Lord ſhall be* One, *and his Name* One.

Our Lord and Saviour Jeſus Chriſt, (*ſays* Athanaſius,) *in confirmation of the Words of* Moſes, *ſays in his Goſpels, that* the Lord GOD *is* ONE; *and*, I thank thee, O FATHER, Lord of Heaven and Earth.

And again; *The Son* (ſays he) *when he came into the World, glorified not Himſelf but his Father; ſaying to a certain Perſon who came to him,* Why calleſt thou me, Good? There is none Good, but ONE, that is GOD: *And to another, that asked,* Which is the great Commandment in the Law; *giving this Anſwer,* Hear O Iſrael, the Lord thy GOD is ONE Lord: *And*—— *teaching his Diſciples, ſaying,* My FATHER is greater than I. The

Ὁ Κύριος καὶ σωτὴρ ἡμῶν Ἰησοῦς Χριστὸς ἐν τοῖς ἑαυτοῦ εὐαγγελίοις φησὶ, βεβαιῶν τὰ Μωσέως ῥήματα, ὅτι κύριος ὁ θεὸς εἷς ἐστι· καὶ, ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς. *Athanaſ. contra Gentes.*

Ἐλθὼν δὲ ὁ υἱὸς, οὐχ ἑαυτὸν, ἀλλὰ τὸν πατέρα ἐδόξασεν, λέγων πρός τινα προσερχόμενόν, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ θεός· ἑτέρῳ δὲ τῷ ἐρωτήσαντι, ποία ἐντολὴ ἐν τῷ νόμῳ μείζων, ὅτι Ἄκουε Ἰσραὴλ, κύριος ὁ θεός σου κύριος εἷς ἐστι· —— τοὺς δὲ μαθητὰς διδάσκων, ὅτι ὁ πατήρ μου μείζων μού ἐστι. *Athanaſ. Orat.* 3. *contra Arianos.*

The Learned Biſhop *Bull* in like manner: *Cæſarius*, ſays he, [the Brother of *Nazianzen.*] *in his firſt Dialogue, ſays that* Moſes *uſes this Expreſſion,* The Lord thy God is one Lord ; *to lead us to the Knowledge of God, and that the Univerſe is under the Government of* ONE *ſupreme Principle. Which one Principle* (adds the Learned Biſhop,) *is The* FATHER ; *from whom the Son and Holy Spirit derive their Original.*

Ceſarius *in Dialogo primo* Moſen *ſcripſiſſe dicit,* Dominus Deus tuus, Dominus unus eſt ; *ut ad* μοναρχίαν & θεογνωσίαν, *hoc eſt,* unici Principii profeſſionem, Deiq; notitiam *nos eveheret. Quod quidem principium unicum,* Pater *eſt ; ex quo Filius & Spiritus Sanctus originem habent.* Defenſ. Sect. 4, cap. 4. § 7.

See N° 1. and my *Commentary on* 40 *ſelect Texts, in* Anſwer to Mr. *Nelſon, pag.* 48.

3. *Mar.* xii, 32. There is † *One God,* [or, *One is God,*] and there is none other but He.

† *Viz.* Strictly and properly, in the abſolute and ſupreme Senſe, Αὐτόθεος. As *Athanaſius* well comments upon this place. *For,* (ſaith he,) *there is* One God, [*or,* God is One,] and there is None other but He. *And when the Scripture ſaith,* the FATHER *is the* ONLY GOD, *and that there is* One God, [*or,* God is One,] *and* I am the firſt, and I am the laſt, *theſe things are well ſpoken : For He is the* One God, [*or,* God is One,] *and the* Only one, *and the* Firſt. *And yet theſe things do not deſtroy the Divinity of the Son*

Εἷς γὰρ θεός ἐστι, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ. Ὅτε γοῦν μόνος λέγεται ὁ πατὴρ Θεὸς, καὶ ὅτι Εἷς θεός ἐστι, καὶ τὸ Ἐγὼ πρῶτος καὶ ἐγὼ μετὰ ταῦτα, καλῶς λέγεται. Εἷς γὰρ θεὸς καὶ μόνος ὁ πρῶτος ἐστιν· Οὐκ εἰς ἀναίρεσιν ὁ τοῦ υἱοῦ λόγος μὴ γένοιτο. Ἐστὶ γὰρ καὶ αὐτὸς ἐν τῷ Εἷς καὶ Πρῶτος καὶ Μόνος. ὡς τοῦ Ἑνὸς καὶ Μόνου καὶ Πρώτου καὶ μόνου λόγου ὁ σοφία καὶ ὢν παύσασθαι ὤν. *Athanaſ. Orat.* 3. *contra Arianos.*

Son: For He alſo *is* in *That* One *and* Firſt *and* Only *One, as being the* only Word *and* Wiſdom *and* Brightneſs of the Glory *of Him who is the* One, *and the* Only one, *and the* Firſt.

It is very obſervable, that, in This Text, *moſt* of the ancient MSS omit the Word, Θεὸς *God*; And then it ſtands thus,—*Well, Maſter, thou haſt ſaid the Truth, that* [not *For,*] *He* [viz. *the Lord,* mentioned ver. 29,] *is One, and there is none other but He.*

See No 1. and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 51.

4. *Joh.* v, 44. —— and ſeek not the Honour that cometh from God only; [*Gr.* τῆς παρὰ τοῦ Μόνου Θεοῦ, from the *Only God.*]

5. xvii; 1, 3. *Father,* --- That they might know *Thee* the † *Only* true God, and [*that they might know*] Jeſus Chriſt whom thou haſt ſent; [ὃν ἀπέστειλας, Ἰησοῦν χριστὸν, *him whom thou haſt ſent, even Jeſus Chriſt.*]

See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 57. *And Dr.* Bennet *on the* Trinity, *p.* 177.

† *The True God, (ſaith* Athanaſius,) *who is moſt ſtrictly and abſolutely ſuch; even* the FATHER of Chriſt.

Τὸν ἀληθινὸν καὶ ὄντως ὄντα θεὸν τὸν τοῦ Χριστοῦ πατέρα. *Athanaſ. contra Gentes.*

And again: *The Knowledge* (ſaith he) *of the* ONE, *and* Only True GOD, *I mean the* FATHER of Chriſt.

Τῆς περὶ τοῦ ἕνα καὶ μόνον ἀληθινὸν Θεὸν γνώσεως, λέγω δὴ τοῦ τοῦ Χριστοῦ πατέρα. *Id. Ibid.*

And again: *He whom we preach and worſhip,* (ſaith he,) *is the* ONLY True GOD, *the Lord of all Creatures, and the Author of all Being: And Who elſe*

Τὸν παρ' ἡμῶν κηρυσσόμενον καὶ κηρυττόμενον, τοῦτον μόνον εἶναι Θεὸν ἀληθῆ, τὸν καὶ τῆς κτίσεως κύριον, καὶ πάσης ὑποστάσεως δημιουργόν· Τίς δὲ οὖν ἐστὶν οὗτος, ἀλλ' ἢ ὁ πανάγιος ὁ ὑπερέκεινα πάσης γνωστῆς οὐσίας ὁ τοῦ Χριστοῦ πατὴρ; ὅσις καὶ μόνος ἄριστος κυβερνή-

της

is That, but the most Holy FATHER *of Christ, even He who is far above all derivative Being? who, as an excellent Governor, governs and preserves every thing every where, and disposes and does every thing according to his own Pleasure, by his own Wisdom and his own Word, even by our Lord* Jesus Christ.

τὴν τῆ ἰδίᾳ σοφίᾳ καὶ τῷ ἰδίῳ λόγῳ τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ τὰ πανδοχεῖ κυβερνᾶ σωτηρίας καὶ διακοσμεῖ, καὶ ποιεῖ, ὡς ἂν αὐτῷ καλῶς ἔχειν δοκῇ. *Id. Ibid.*

And long before Him, Origen; *To these then* (says he,) [*viz.* who charge us with believing Two Gods,] *we must reply, that He which is* of Himself God, *is* That God: *For which reason our Saviour says in his Prayer to his FATHER,* that they may know Thee the ONLY True GOD. *But whatsoever is God, besides That Self-existent Person; being so only by Communication of* His *Divinity, cannot so properly be called* [ὁ Θεὸς] That God, *but rather* [Θεὸς] a Divine Person, *&c.*

Λεκτέον δὴ αὐτοῖς, ὅτι τόπῳ μὲ αὐτόθεός ἐστιν ὁ Θεὸς ἐπὶ πάντων καὶ ὁ σωτὴρ φησὶν ἐν τῇ πρὸς τὸν πατέρα εὐχῇ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν. πᾶν δὲ τὸ παρὰ τὸν Αὐτόθεον, μεθέξει τῆς ἐκείνου θεότητος θεοποιούμενον, οὐκ ὁ Θεὸς, ἀλλὰ θεὸς κυριώτερον ἂν λέγοιτο, *Origen. in Joh. p.* 46. *Huetii.*

Thus 1 *Joh.* v, 20, *That we may know* the True God; *and we are in* the True God, *by* (or *through*) *his Son Jesus Christ.* So *That Text* ought to be rendred; *See* N° 410.

6. *Rom.* iii, 30. Seeing it is † *One God,* [or, *One is God*; or, *God is One,*] which, *&c.*

† The meaning in this place is only, *One and the same God both of the Jews and Gentiles.*

7. xvi, 27. To God Only Wise, [*Gr.* Μόνῳ σοφῷ Θεῷ, *to the Only* wise God,] ---- through *Jesus Christ.*

8. 1 *Cor.* viij, 4, 6. There is none other *God,* but *One*: [οὐδεὶς Θεὸς ἕτερος, εἰ μὴ εἷς, *None Other, but One, is God.*]

-----For though there be that are called-----Gods Many and Lords Many;----to *Us* there is but *One God*, [viz.] the *Father*, [or; *To Us, One is God, even the Father,*] of whom are all things, and we in him; and *one Lord*, [or, *One is Lord,*] [viz.] *Jeſus Chriſt*, by whom are all things, and we by him.

Though there be Gods Many, ſaith *Mr.* Mede, (*that is, many Celeſtial and Sovereign Deities,*) *and* Lords Many, (*that is, many* Baalims, *Lords-Agents and Preſidents of earthly Things*; yet to us *Chriſtians* there is but one *Sovereign* God, the Father, of whom are all Things, and we [εἰς αὐτὸν, *as it is in the Greek,*] To Him, (*that is, to whom as Supreme we are to direct all our Services*;) and but one Lord Jeſus Chriſt, *one Lord-Agent* (*inſtead of their many* Baalims *and* Dæmon-Mediators,) by whom are all things *which come from the Father to us, and* through *whom alone we find Acceſs unto Him. The Alluſion methinks is paſſing elegant, and ſuch as cannot* (*I think*) *be well underſtood without this diſtinction of* Superior *and* Inferior *Deities in the Divinity of the Gentiles*; they *having a* plurality *in* Both *ſorts, and* we *but* One *in* Each, *as our Apoſtle affirmeth.* Mede, Diſcourſe on 2 *Pet.* ii, 1.

See N° 546 and 1228. *See* alſo the Paſſage of *Origen*, cited below, *Part* II, *Notes on* § 43. *See* alſo my Commentary *on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 68 *and* 94.

9. *Gal.* iii, 20.----but *God* is *One*, [*Gr.* εἷς, *One Perſon.*]

The Meaning in this place, is not literal, but figurative; that *God* was the *ſingle Party*, giving the Promiſe to *Abraham*, immediately, without any Mediator; and abſolutely, without any Condition expreſſed: Or, that *God* is always One and the ſame unchangeably, in all his different Diſpenſations; As *Rom.* iii, 30, *It is One God, which ſhall juſtify the Circumciſion by Faith, and Uncircumciſion through Faith.*

10. *Eph.* iv. 4, 5, 6. There is---One Spirit,---One Lord,---*One God* and *Father* of all, who is above all. *See*

See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 95.

11. 1 *Tim.* i, 17. The King Eternal, Immortal, *Inviſible*, the *Only* wiſe God.

The Word, *Inviſible*, (as well as the Word, *Only*, uſed by way of Eminence,) ſhews this Verſe to be ſpoken of the Perſon of the *Father*. See No. 351, 352, 353, 409, 393, 384, 402.

12. ii, 5. For there is *One* † *God*; and *One Mediator* between God and Men, the * Man *Chriſt Jeſus*.

† *Viz.* The Perſon *mediated to*; which is the *Father*. 1 *Joh.* 2, 1, *We have an Advocate with the Father.* See *my Comment on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 115.

* That is, *Chriſt Jeſus*, made *Man*.

13. vi; 14, 15, 16. The Appearing of our Lord *Jeſus Chriſt*; which---*He* [*viz. God, the Father,*] ſhall ſhew, who is the Bleſſed and * *Only* Potentate,---who *Only* hath Immortality.

See No 340, 762, 773, 414, 17.

* See the *Note* on No 411.

14. *Jam.* ii, 19. Thou believeſt that there is *One God*, [Gr. ὅτι ὁ Θεὸς εἷς ἐστί, that *God* is *One*;] thou doſt well.

See No 1. and 5.

15. *Jude* 4. Denying the *Only Lord God*, [Gr. τὸν μόνον Δεσπότην Θεόν, *God* the *Only Supreme Governor*;] and [*denying*] our Lord *Jeſus Chriſt*.

Thus 1 *Joh.* ii; 22, 23. *Who is a Lyar*, [Gr. ὁ Ψεύστης, *The Lyar*, viz. *Antichriſt*,] *but he that Denieth that Jeſus is the Chriſt? He is Antichriſt, that denieth the FATHER and the SON: Whoſoever Denieth the* Son, *the ſame hath not the* Father.

Some Copiers, not underſtanding this Senſe of St. *Jude*'s Words, have read them thus, τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν, or, τὸν μόνον Θεὸν καὶ δεσπότην τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν, *denying our*

our only Maſter and Lord Jeſus Chriſt, or, *our only God and Maſter, the Lord Jeſus Chriſt*. But (beſides that the Word Δεσπότης is never applied to Chriſt in the New Teſtament: *See below*, No 407*:) 'tis plain that *Neither* of theſe Readings can be true, becauſe, however the other Words poſſibly might, yet the Word Μόνος [*Only*,] can by no Means be aſcribed to Chriſt, as it frequently is (by way of *Eminence*) to the Father.

He is the Lord (ſaith *Athanaſius*, ſpeaking of *Chriſt*;) *who is begotten of Him who is the* Only Lord.

Κύριος γάρ, ὁ ἐκ τοῦ Μόνου γεννηθεὶς Κύριος. *Athanaſ. contra Sabellianos.*

See No 411; and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon. *pag.* 109.

16. *Jude* 25. To the *Only* wiſe God, our Saviour. [See *Rom.* 16, 27. *To God Only wiſe, be Glory through Jeſus Chriſt.*]

The Word, *Only*, uſed by way of Eminence, ſhows this to be meant of God the *Father*. And as to *His* being called *our Saviour*, See No 244 *and* 255.

17. *Rev.* xv. 3, 4. The Song *of Moſes* the Servant of God, and the Song *of the Lamb*, ſaying,---For Thou *Only* art Holy, [Gr. ὅτι μόνος ὅσιος, &c.]

See No 408, 420, 429, 431, 1, 13, 340.

SECT II.

The Paſſages wherein He *is ſtiled* GOD *abſolutely, by way of Eminence and Supremacy.*

18. MAT. iii, 16. The *Spirit of* GOD.
And ſo frequently in other Paſſages.

19. xvi, 16. *Chriſt*, the *Son* of the living GOD.

20. xxvii, 46. *Jeſus* cried, --- my GOD, my GOD.

21.

21. *Mar.* i, 1. *Jeſus Chriſt*, the *Son* of *GOD*.
And ſo frequently in other Places.

22. 24. *Jeſus* of *Nazareth*, ---- the Holy One of *GOD*.

23. ii, 7. Who can forgive Sins, but *GOD* only?
How this is the peculiar Property of the *Father*, and yet in other Places aſcribed to *Chriſt*; See No 580, 583, 786, 789, 815.

24. iii, 35. The Will of *GOD*, [of my FATHER, *Mat.* xii, 50.]

25. xvi, 19. The *Lord* --- ſat on the right hand of *GOD*.

26. *Luke* i, 32. The Lord *GOD* ſhall give unto *Him* [*viz.* unto *Chriſt*,] the Throne of his Father *David*.

27. ii, 40. And the Grace of *GOD* was upon him, [*viz.* upon *Jeſus*.]

28. 52. *Jeſus* increaſed ---- in Favour with *GOD* and Man.

29. vi, 12. *Jeſus* continued all night in Prayer to *GOD*.

30. ix, 20. The *Chriſt* of *GOD*.

31. xxii, 69. Hereafter ſhall the Son of Man ſit on the right hand of the Power of *GOD*.

*31. xxiii, 35. If he be *Chriſt*, the choſen of *GOD*.

32. xxiv, 19. *Jeſus* ---- which was ---- mighty in deed and word before *GOD*.

33. *Joh.* i; 1, 2. The *Word* was † with *GOD*. --- The ſame was in the Beginning with *GOD*.
† With the *Father*, 1 Joh. i. 2.

34. 18. No Man hath ſeen *GOD* at any time: The *only begotten Son*, which is in the Boſom of the FATHER, he hath declared HIM. 35.

35. *Joh.* i, 29. Behold the *Lamb* of GOD.

36. iii, 16. GOD ſo loved the World, that he gave his *only-begotten Son.*

37. 17. GOD ſent his *Son.*

38. 34. He, [viz. *Chriſt*,] whom GOD hath ſent.

39. 34. GOD giveth not the Spirit by meaſure unto Him, [*viz.* unto *Chriſt.*]

40. iv; 23, 24. ---- in Spirit and in Truth: For the FATHER ſeeketh ſuch to worſhip him: GOD is a Spirit, *&c.*

41. v. 18. But ſaid alſo that GOD was *his Father*, making himſelf equal with GOD.

See N° 580, and *my Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 132. *And Dr.* Bennet *on the* Trinity, *pag.* 122.

42. 44, 45. ---- And ſeek not the Honour that cometh from GOD only. [*Gr.* τ Μόνε Θεε, *the Only* GOD.]
Do not think that I will accuſe you to the FATHER.

43. vi, 27. For him hath GOD, the *Father*, ſealed. [*Gr.* τȣτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ Θεός· For, him hath the *Father*, even GOD, ſealed.]

44. 29. This is the Work of GOD, that ye believe on *him whom he hath ſent.*

45. 32, 33. My *Father* giveth you the true Bread from Heaven: For the Bread of GOD, is He which cometh down from Heaven, and giveth Life unto the World.

46. 45, 46. They ſhall all be taught of GOD. Every Man therefore that hath heard, and hath learned of *the Father*, cometh unto *me.*
Not that any Man hath ſeen *the Father*: Save he which is of GOD, he hath ſeen *the Father.*

47. vii, 17. Whether it be of GOD, or whether I ſpeak of *my ſelf.*

48.

48. *Joh.* viii, 40. The Truth, which I have heard of *GOD.*

49. 42. I proceeded forth, and came from *GOD*; Neither came I of *my ſelf,* but *He* ſent me.

50. 54. ---- my *Father,* ---- of whom ye ſay that *He* is your *GOD.*

51. xiii, 3. Jeſus, knowing that *the Father* had given all things into his hands; and that he was come from *GOD,* and went to *GOD.*

52. 31, 32. Now is the Son of Man glorified, and *GOD* is glorified in him:
If *GOD* be glorified in him, *GOD* ſhall alſo glorify him in Himſelf, and ſhall ſtraitway glorify him.

53. xiv; 1, 2. Ye believe in *GOD,* believe alſo in *Me.* In my FATHER's Houſe, *&c.*

54. xvi; 27, 28, 30. The *Father* himſelf loveth you, becauſe ye ---- have believed that I came out from *GOD.*
I came forth from the *Father,* &c. --
---- thou cameſt forth from *GOD.*

55. xx; 17. I aſcend unto *my FATHER* and your Father, and to *my GOD,* and your God.

56. *Acts* ii, 17. ---- ſaith *GOD,* I will pour out of *my Spirit* upon all Fleſh.

57. 22. ---- Miracles, ---- which *GOD* did *by Him.*

58. 24. Whom [*viz. Chriſt,*] *GOD* hath raiſed up.
How this is the particular Character of the *Father,* and yet in ſome other places *Chriſt* is repreſented as *raiſing himſelf* (N° 572,) and *raiſing US* (N° 582, 585;) ſee N° 583, 786, 789, 815, 908.

59. 32. This *Jeſus* hath *GOD* raiſed up.

60. 33. Being by the right hand of *GOD* exalted, and having received of the FATHER, *&c.* 61.

61. *Acts* ii, 36. GOD hath made that ſame *Jeſus*, ---- both Lord and Chriſt.

62. iii, 15. The *Prince of Life*, [ἀρχηγὸν τῆς ζωῆς, *he that leadeth us unto Life*; As *Heb.* 2, 10, ἀρχηγὸν τῆς σωτηρίας, *the Captain of our Salvation*,] whom GOD hath raiſed from the dead.

See N° 58.

63. 26. GOD having raiſed up his *Son Jeſus*.

64. iv, 10. *Jeſus Chriſt*, --- whom GOD raiſed from the dead.

65. 24, 30. They lift up their Voice to GOD, ſaying, Lord, thou art GOD; ---- grant that ---- wonders may be done by the Name of *thy Holy* † *Child Jeſus*.

† See N° 869.

66. v. 3, 4. --- to lie to the *Holy Ghoſt*. --- thou haſt not lied unto Men, but unto GOD.

The meaning is: *Ananias*, by Lying to the *Apoſtles*, in whom the *Holy Spirit* dwelt, did in effect Lie to the *Holy Spirit*; And Lying to the *Holy Spirit*, was the very ſame thing as Lying to *GOD himſelf*, who dwelt in the Apoſtles *by his Holy Spirit*. The like manner of ſpeaking, is very frequent in Scripture. 1 *Sam.* viii, 7. *They have not rejected* THEE, *but they have rejected* ME. Luke x, 16, *He that deſpiſeth* YOU, *deſpiſeth* ME; *and he that deſpiſeth* ME, *deſpiſeth* HIM *that ſent me*. And 1 Theſ. iv, 8, *He that deſpiſeth, deſpiſeth not* MAN, *but* GOD, *who hath alſo given unto us* HIS HOLY SPIRIT. He therefore that lied to the *Apoſtles*, lied to the *Holy Spirit*; and he that lied to the *Holy Spirit*, lied to GOD who gave them *His Holy Spirit*. Again; CHRIST himſelf is ſaid to be *in* them, who *have the* SPIRIT *of Chriſt*, or *in whom the* SPIRIT *of Chriſt dwelleth*, Rom. viii. *ver.* 10; compared with *ver.* 9. And That which is called *the Demonſtration*

of

of the SPIRIT and of Power, 1 *Cor.* ii, 4; is in the next verſe called, *the Power of GOD*. In like manner, 1 *Cor.* iii, 16, *Ye are the Temple of GOD*, for *the SPIRIT OF GOD dwelleth in you*: And *Epheſ.* ii, 21, 22, Ye are *an Holy Temple in the Lord*,—— *an Habitation of GOD through the SPIRIT*. And what the Apoſtle ſays, 2 *Cor.* vi, 16, *Ye are the Temple of the Living GOD*; is in another place thus expreſt, 1 *Cor.* vi, 19, *Your Body is the Temple of the HOLY GHOST, which is in you, which ye have of GOD*. Now, as our Bodies, by being Temples of the *Holy Ghoſt*, are the Temples of *GOD*, becauſe *God* dwells in us *by his Holy Spirit*; ſo, Lying to the *Holy Ghoſt*, is in like manner Lying unto *GOD*, who ſpake in the Apoſtles *by his Holy Spirit*.

Athanaſius himſelf explains this Text in the ſame manner: *He that lied* (ſaith he) *to the Holy Ghoſt, lied to GOD who dwelleth in Men* by His Spirit. *For where the Spirit of God is, there is God* [himſelf.] *For hereby, ſaith the Apoſtle, we know that GOD dwelleth in us, becauſe he hath given us of* his Spirit.

Ὥσπερ ὁ ψευσάμενος τῷ ἁγίῳ πνεύματι, τῷ Θεῷ ἐψεύσατο, τῷ καθικνεῖσθαι ἐν ἀνθρώποις διὰ τοῦ πνεύματος αὐτοῦ· ὅπου γὰρ ἐστὶ τὸ πνεῦμα τοῦ Θεοῦ, ἐκεῖ ἐστιν ὁ Θεός. ἐν τούτῳ γὰρ, φησι, γινώσκομεν ὅτι ὁ Θεὸς ἐν ἡμῖν μένει, ἐκ τοῦ πνεύματος αὐτοῦ δεδωκεν ἡμῖν. *De Incarnat. Verbi, & contr. Arianos.*

See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 73.

67. *Acts* v, 30, 31. The GOD of our Fathers raiſed up *Jeſus*; ---

Him hath GOD exalted with his right hand, to be a Prince and a Saviour.

68. 31, 32. *Him* [viz. *Jeſus*,] hath God exalted ----; And we are his Witneſſes--, and ſo is alſo the *Holy Ghoſt*, whom GOD hath given to them that obey him.

69.

69. *Acts* vii, 35. The ſame Moſes did GOD ſend to be a Ruler and a Deliverer, by the hands of † *the Angel* which appeared to him in the Buſh.

† Viz. *Chriſt*; the *Angel of the Covenant*, the *Angel of God's Preſence*, the *Angel in whom the Name of God was*; the *Angel which ſaid*, Acts vii, 31, 32, *I am the God of Abraham*, &c. See No 616, 597, 359, 916.

70. 55. He being full of the *Holy Ghoſt*, --- ſaw the Glory of GOD, and *Jeſus* ſtanding on the right hand of GOD.

71. 56. I ſee --- the *Son of Man* ſtanding on the right hand of GOD.

72. viii, 12. Concerning the Kingdom of GOD, and the Name of *Jeſus Chriſt*.

73. 19, 20. The *Holy Ghoſt*, ---- the Gift of GOD.

74. x, 38. GOD anointed *Jeſus* of Nazareth with the *Holy Ghoſt* and with Power; ---- for GOD was with him.

75. 40. Him, GOD raiſed up the third day.
See No 58.

76. 42. --- that it is *He*, which was [*or* is] ordained of GOD, to be the Judge of quick and dead.

77. xi, 17. GOD gave them the like Gift [*of the Holy Ghoſt*,] as he did unto us who believed on the Lord *Jeſus Chriſt*.

78. xiii, 23. Of this Man's Seed hath GOD ----raiſed unto Iſrael a Saviour *Jeſus*.

79. 30. But GOD raiſed him from the dead.
See No 58.

80. 33. GOD hath fulfilled, --- in that he hath raiſed up *Jeſus* again.

81.

81. *Acts* xiii, 37. But *he*, whom GOD raiſed again.

82. xvii. 30, 31. GOD --- hath appointed a day, in the which he will judge the World ----, *by* that Man whom he hath ordained.

83. xx, 21. Repentance toward GOD, and Faith toward our Lord *Jeſus Chriſt*.

84. 24. I have received of the Lord *Jeſus*, to teſtify the Goſpel of the Grace of GOD.

85. xxvi, 18. ---- from the Power of Satan unto GOD, --- by Faith that is in *Me*.

86. xxviii, 23. --- teſtified the Kingdom of GOD, perſwading them [Gr. *καὶ*, *and* perſwading them] concerning *Jeſus*.

87. 31. Preaching the Kingdom of GOD, and teaching thoſe things which concern the Lord *Jeſus Chriſt*.

88. *Rom*, i; 1, 3. --- the Goſpel of GOD, --- concerning *his* Son *Jeſus Chriſt* our Lord.

89. 7. Grace to you, and Peace from GOD, *our Father*; and [from] the Lord *Jeſus Chriſt*.

90. 8. I thank my GOD, through *Jeſus Chriſt*.

91. 9. GOD --- whom I ſerve with my Spirit, [Gr. *in* my Spirit. *Syr.* in *The* Spirit,] in the Goſpel of *his Son*.

92. 16. The Goſpel of *Chriſt* --- is the Power of GOD unto Salvation.

93. ii, 16. GOD ſhall judge the Secrets of Men *by Jeſus Chriſt*,

94. *Rom.* iii, 22. The Righteouſneſs of GOD, which is by Faith of *Jeſus Chriſt.*

95. 24, 25. *Jeſus Chriſt,* whom GOD hath ſet forth to be a propitiation.

96. 25, 26. --- through the forbearance of GOD --- the juſtifier of him which believeth in *Jeſus.*

97. v, 1. We have peace with GOD, through our Lord *Jeſus Chriſt.*

98. 5. The Love of GOD is ſhed abroad in our Hearts by the *Holy Ghoſt.*

99. 8. GOD commendeth his Love towards us, in that while we were yet Sinners, *Chriſt* died for us.

100. 10. We were reconciled to GOD by the Death of *his Son.*

101. 11. We alſo joy in GOD, through our Lord *Jeſus Chriſt.*

102. 15. The Grace of GOD, --- which is by one man *Jeſus Chriſt.*

103. vi, 10. In that He [*Chriſt*] liveth, he liveth unto GOD.

104. 11. Alive unto GOD, through *Jeſus Chriſt* our Lord.

105. 23. The Gift of GOD is eternal Life, *through Jeſus Chriſt* our Lord.

106. vii, 4. --- even to *Him* who is raiſed from the dead, that we ſhould bring forth fruit unto GOD.

107. 25. I thank GOD, through *Jeſus Chriſt* our Lord.

108. *Rom.* viii, 3. GOD, ſending *his own Son.*

109. 14, As many as are led by *the Spirit* of GOD, they are the Sons of GOD.

110. viii, 16. The *Spirit it ſelf* beareth witneſs --- that we are the Children of GOD.

111. 17. Heirs of GOD, and joynt-heirs *with Chriſt.*

112. 26. He [*the Spirit*] maketh Interceſſion for the Saints, according to the will of GOD.

113. 33, 34. It is GOD that juſtifieth. --- it is *Chriſt* that died.

114. 34. *Chriſt* --- who is even at the right hand of GOD.

115. 39. The Love of GOD, which is in *Chriſt Jeſus* our Lord.

116. x, 9. --- that GOD hath raiſed him [*the Lord Jeſus*] from the dead.
See N° 58.

117. xv, 5. The GOD of patience and conſolation, grant you to be like-minded one towards another, according to *Chriſt Jeſus.*

118. 6. GOD, even the *FATHER of our Lord Jeſus Chriſt.*

119. 7. As *Chriſt* alſo received us, to the Glory of GOD.

120. 8. *Jeſus Chriſt* was a *Miniſter* of the Circumciſion, for the Truth of GOD.

121. 13. The GOD of Hope, fill you with all joy --- through the Power of the *Holy Ghoſt.*

122. *Rom.* xv; 15, 16. Becauſe of the grace that is given to me of GOD;
That I ſhould be the Miniſter of *Jeſus Chriſt* to the Gentiles, miniſtring the Goſpel of GOD, that the offering up of the Gentiles might be acceptable, being ſanctified by the *Holy Ghoſt*.

123. 17. Whereof I may glory *through Jeſus Chriſt*, in thoſe things which pertain to GOD.

124. 30. I beſeech you brethren for the Lord *Jeſus Chriſts* Sake, and for the Love of the *Spirit*, that ye ſtrive together with me in your Prayers to GOD for me.

125. 1 *Cor.* i, 1. An Apoſtle of *Jeſus Chriſt*, through the Will of GOD.

126. 2. Unto the Church of GOD, --- ſanctified in *Chriſt Jeſus*.

127. 3. Grace be unto you and peace from GOD, *our FATHER*; and from the Lord *Jeſus Chriſt*.

128. 4. I thank my GOD always on your behalf, for the grace of GOD, which is given you *by Jeſus Chriſt*.

129. 9. GOD is faithful, by whom ye were called unto the Fellowſhip of *his Son Jeſus Chriſt* our Lord.

130. 24. *Chriſt*, the Power of GOD, and the Wiſdom of GOD.

131. 30. --- in *Chriſt Jeſus*, who of GOD is made unto us Wiſdom and Righteouſneſs and Sanctification and Redemption.

132. 1 *Cor.* ii; 4, 5. In demonſtration of *the Spirit* and of Power; --- the Power of GOD.
See No 66.

133. 10, 11, 12. But GOD hath revealed them unto us

us *by his Spirit*: For *the Spirit* ſearcheth all things, yea, the deep things of GOD.

For what man knoweth the things of a Man, ſave the Spirit of man which is in him? even ſo the things of *GOD*, knoweth no man, but *the Spirit* of GOD.

Now we have received, not the Spirit of the World, but *the Spirit* which is of *GOD*, that we might know the things that are freely given to us of *GOD*.

134. 1 *Cor.* iii, 16. Ye are the Temple of *GOD*, and *the Spirit* of GOD dwelleth in you.

See N° 66.

135. 23. And ye are Chriſt's, and *Chriſt* is GOD's.

136. iv, 1. Miniſters of *Chriſt*, and Stewards of the Myſteries of GOD.

137. vi, 11. In the Name of the *Lord Jeſus*, and by *the Spirit* of our GOD.

138. 14. GOD hath both raiſed up *the Lord*, and will alſo raiſe up Us by his own Power.

139. 19. Know ye not, that your Body is the Temple of the *Holy Ghoſt*, which is in you, which ye have of GOD.

See N° 66.

140. vii, 17. As GOD hath diſtributed to every man, as *the Lord* hath called every one.

141. ix, 21. Being not without law to *GOD*, but under the law to *Chriſt*.

142. xi, 3. The Head of every man, is Chriſt; and the Head of the Woman, is the Man; and the *Head of Chriſt*, is GOD.

The Father (*ſaith* Juſtin Martyr,) *and the un-* Τὸν παλέρα καὶ ἄῤῥητον κύριον τῶν πάντων ἁπλῶς, καὶ αὐτῆ τῆ

ſpeakable Lord of all things abſolutely, even of Chriſt Himſelf. Χριστῦ. *Juſtin. Dial. cum Tryph.*

See No 830.

143. 1 *Cor.* xii, 3. No man ſpeaking by *the Spirit* of GOD, calleth *Jeſus* accurſed.

144. 4, 5, 6. There are Diverſities of Gifts, but the ſame *Spirit.*

And there are Differences of Adminiſtrations, but the ſame *Lord:*

And there are Diverſities of Operations, but it is the ſame GOD, which worketh All in All.

See No 1228.

145. xv, 15. Yea, and we are found falſe Witneſſes of GOD, becauſe we have teſtified of GOD, that he raiſed up *Chriſt*, whom he raiſed not up, if ſo be that the Dead riſe not.

146. 24---28. When he ſhall have delivered up the Kingdom to GOD, even the FATHER, --- then ſhall the *Son* alſo *himſelf* be ſubject unto *Him that put* all things under him, that GOD may be all in all.

147. 57. Thanks be to GOD, which giveth us the Victory, *through our Lord Jeſus Chriſt.*

148. 2 *Cor.* i, 1. Paul an Apoſtle of *Jeſus Chriſt*, by the Will of GOD.

149. 2. Grace be to you and Peace from GOD, *our* FATHER; and from the Lord *Jeſus Chriſt.*

150. 3. Bleſſed be GOD, even *the Father of our Lord Jeſus Chriſt*, the *Father* of Mercies, and the *God* of all Comfort.

151. 18, 19. GOD is true; --- For *the Son* of GOD, *Jeſus Chriſt*, &c.

152.

152. 2 *Cor.* i, 20. For all the Promiſes of *GOD* in Him [*in Chriſt*] are yea; ---- unto the Glory of *GOD* by us.

153. 21. Now he which ſtabliſheth us with you *in Chriſt*, and hath anointed us, is *GOD*.

154. ii, 14. Thanks be unto *GOD*, which always cauſeth us to triumph *in Chriſt*.

155. 15. We are unto *GOD* a ſweet ſavour of *Chriſt*.

156. 17. In the ſight of *GOD* ſpeak we *in Chriſt*.

157. iii, 4. Such Truſt have we *through Chriſt* to *GOD*-ward.

158. iv, 4. *Chriſt*, who is the Image of *GOD*.

159. 6. *GOD*, who commanded the Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give the Light of the Knowledge of the Glory of *GOD*, in the Face [*or*, in the Perſon, ἐν προσώπῳ] of *Jeſus Chriſt*.

160. v, 5. *GOD*, who hath alſo given unto us the earneſt of *the Spirit*.

161. 18, 19. And all things are of *GOD*, who hath reconciled us to himſelf *by Jeſus Chriſt*, and hath given to us the Miniſtry of reconciliation;
To wit, that *GOD* was, *in* [that is, *by*] *Chriſt*, reconciling the World unto himſelf.

162. 20, 21. Now then we are Embaſſadors *for Chriſt*, [Gr, ὑπὲρ Χριστοῦ, *in the ſtead of Chriſt*;] as though *GOD* did beſeech you *by Us*, *we* pray you *in Chriſt's ſtead*, [that is, *we, exerciſing the Office of Chriſt, beſeech you*] be ye reconciled to *GOD*.
For *HE* hath made *him* to be Sin for us, who knew no Sin; that we might be made the Righteouſneſs of *GOD* in *him*.

163. 2 *Cor.* vi; 4, 6, 7. In all things approving our ſelves as the Miniſters of GOD, ---- by the *Holy Ghoſt*, --- by the Power of GOD.

164. ix, 13. They glorify GOD, for your profeſſed Subjection unto the Goſpel of *Chriſt*.

165. x, 5. --- the Knowledge of GOD, --- the Obedience of *Chriſt*.

166. xi, 31. The GOD *and Father*, [or; GOD, *even the Father*] of our Lord *Jeſus Chriſt*, which is Bleſſed for evermore.

167. xii, 19. We ſpeak before GOD, in *Chriſt*. We ſpeak in the Preſence of God, Chriſt being our Witneſs. The like expreſſion occurs, *Rom.* 9, 1; *I ſay the Truth* in Chriſt, *I lie not*; *my Conſcience alſo bearing me Witneſs* in *the Holy Ghoſt*.

168. xiii, 4. Though He [*viz. Chriſt*] was crucified through Weakneſs, yet he liveth by the Power of GOD.

169. 14. The Grace of the *Lord Jeſus Chriſt*, and the Love of GOD, and the Communion of the *Holy Ghoſt*.

170. *Gal.* i, 1. By *Jeſus Chriſt*; and GOD, *the Father*, who raiſed him from the Dead.

171. 3. From GOD, the *Father*; and from our *Lord Jeſus Chriſt*.

172. 4. Who [*viz. Chriſt*] gave himſelf for our Sins ---- according to the Will of GOD *and our Father*.

173. 15, 16. When it pleaſed GOD --- to reveal *his Son* in me.

174. ii; 20, 21. I live by the Faith of the *Son* of GOD, who loved me, and gave himſelf for me.

I do not fruſtrate the Grace of GOD; for if Righteouſneſs come by the Law, then *Chriſt* is dead in vain.

175. *Gal.* iii, 17. The Covenant that was confirmed before of GOD, in *Chriſt*. [Gr. εἰς Χριστὸν, *to Chriſt*, or, *with reſpect to Chriſt*.]

176. 26. Ye are all the Children of GOD, by Faith in *Chriſt Jeſus*.

177. iv, 4. When the fulneſs of Time was come, GOD ſent forth *his Son*.

178. 6. GOD hath ſent forth *the Spirit* of *his Son* into your Hearts.

179. 7. If a Son, then an Heir of GOD, through *Chriſt*.

180. 7, 8. An Heir of GOD *through Chriſt*: Howbeit, Then when ye knew not GOD, ye did Service unto Them which by Nature are no Gods.

Which by Nature are no Gods: That is, Who have Nothing of That *Nature*, which you vainly aſcribed to them; nothing of That *Dominion and Power*, which the Worſhip you paid them, ſuppoſed them to have. And This is the true Notion of *Idolatry*; *viz.* the aſcribing to any Being, real or imaginary, ſuch inviſible Dominion or Power, and conſequently ſuch Worſhip or Honour, as does not belong to it. For Worſhip being nothing elſe, but the Acknowledgment or Payment of due Honour, correſpondent to the true Dominion and Dignity of the Perſon to whom it is paid; it follows manifeſtly, that *ſo far as* Dominion and Power and Authority is aſcribed to any Being, more than it really has; *ſo far* That Being is merely [εἴδωλον] an *Idol*, a *Nothing in the World*, 1 *Cor.* viii, 4, a mere *Fiction* of the Imagination. When therefore St. *Paul* here charges the Heathens,

Heathens, or perhaps corrupt Jews, (Worſhippers of *Angels*, or *Obſervers* of *Days* and *Months*, ver. 10,) with *doing Service to Them which by Nature are no Gods*; 'tis evident his Argument is not, that the Gods they worſhipped were not abſolutely *Supreme*, *Self-exiſtent*, *Independent* Beings, (for they did not *pretend* This, nor does the Word θεὸι ever ſignify any ſuch thing;) but that, neglecting the Worſhip of the True God, they worſhipped Gods who had really nothing of *That Nature* which was aſcribed to them; none of that *Authority or Dominion, either ſupreme or ſubordinate*, which theſe Men (like the Church of *Rome* Now in the Caſe of their *Saint-Worſhip*) imagined them to have. For they were Gods which either *had no Being at all in Nature*, (ſo the Words, τοῖς μὴ φύσει ἔσι θεοῖς, or, as the *Alexandrian* MS has it, τοῖς φύσει μὴ ἔσι θεοῖς, may poſſibly ſignify:) Thus 1 Cor. viii, 4, *We know that an Idol is NOTHING in the World:* And *though there be that are CALLED——, whether in Heaven or in Earth ——, Gods many and Lords many*, [many ſuperiour and many inferiour Deities;] yet *in TRUTH* there was no ſuch Thing in Nature, but they were all *Fictions* of the Imagination only; there being indeed only *One God*, which is *the Father*; and *One Lord*, which is the Mediatour *Jeſus Chriſt*. The Gods here ſpoken of (I ſay) were either Gods that *had no Being at all in Nature*; or elſe, at beſt, they were [δαιμόνια] Beings which in reality were not of *That Nature* which their Worſhippers pretended them to be, indued with *inviſible Dominion and Authority* over Men. Thus *Jer.* v, 7, *Them that are no Gods*; And *Acts* xix, 26, *They be no Gods*; that is, have none of that Authority and Dominion over you, which you fooliſhly and wickedly aſcribe to them. That the Word [φύσις] in Scripture, does not ſignify the *Nature* of Things in the *metaphyſical* or *eſſential*, but only in the *moral*, *vulgar*, or *political* Senſe of the Word; that is, the *State* and *Condition*

Condition of things, their *Capacities* and *Powers*, their *Circumſtances*, *Qualifications*, and ſometimes even *Cuſtoms* only; appears from the Uſe of the ſame Word, 1 *Cor.* xi, 14, *Doth not even* Nature *itſelf teach you?* And *Rom.* ii, 14, *Do by* Nature *the Things contained in the Law*; And *Gal.* ii, 15, *We who are Jews by* Nature; And *Eph.* ii, 3, *We were by* Nature *the Children of Wrath*: Not by our original *Nature* or *Eſſence*; God forbid: But (as the Text itſelf expreſly explains it,) by *the Then preſent CIRCUMSTANCES of our Nature*, the *habitual Wickedneſs and Corruption of Manners* before our Converſion to Chriſtianity. And thus likewiſe in the preſent Paſſage; *Them which by Nature*, (that is, Them which *in the Nature and Reaſon and Truth of Things*,) are *no Gods*; have no real *Authority* or *Dominion* over you.

See my *Commentary on* 40 *ſelect Texts*, *in* Anſwer to Mr. *Nelſon*, *pag.* 76.

181. *Gal.* iv, 14. As an Angel of GOD, [ὡς Ἄγγελον Θεοῦ, *as* the *Meſſenger* of GOD,] even as *Jeſus Chriſt*.

See N° 597, 359, 616, 69.

182. *Epheſ.* i, 1. Paul an Apoſtle of *Jeſus Chriſt*, by the Will of GOD.

183. 2. Grace be to you and Peace from GOD *our Father*, and from the *Lord Jeſus Chriſt*.

184. 3. Bleſſed be the GOD *and Father* of our *Lord Jeſus Chriſt*.

185. 17. That the GOD of our *Lord Jeſus Chriſt*, the FATHER of Glory, &c.

186. ii; 4, 5. But GOD ---- hath quickned us together with *Chriſt*.

187. 10. For we are *His* Workmanſhip, created *in Chriſt Jeſus* unto good Works, which GOD hath before ordained that we ſhould walk in them. 188.

188. *Eph.* ii, 16. And that He [viz. *Chriſt*] might reconcile Both unto GOD.

Who elſe (ſays Origen*) but God the Word, is able to ſave the Soul of Man, and bring it unto the Supreme GOD over all?*

Τίς δὲ ἄλλος οἷός τε προσαγαγεῖν τῷ ἐπὶ πᾶσι Θεῷ δύναται τὴν ἐνδεᾶ ψυχὴν, ἢ ὁ θεὸς λόγος· *Origen, contr. Celſ. Lib.* 6.

See No 642.

189. 19, 20, --- and of the Houſhold of GOD.
And are built upon the Foundation of the Apoſtles and Prophets, *Jeſus Chriſt* himſelf being the chief corner Stone.

190. 21, 22, ---- in the *Lord*;
In whom you alſo are builded together, for an Habitation of GOD through the *Spirit*.
See No 66.

191. iii, 9. GOD, who created all things † *by Jeſus Chriſt*.

† *Note*, Theſe laſt Words are not found in the moſt antient Copies; and are by the Learned Dr. *Mills* ſuppoſed to have been added here from *Col.* i, 16.

192. 10, 11. The manifold Wiſdom of GOD;
According to the eternal Purpoſe, which he purpoſed *in Chriſt Jeſus our Lord*.

*192 iv; 4, 5, 6. There is One *Spirit*, ---One *Lord*, --- One GOD *and Father* of All, who is above All.

193. 30. And grieve not the *Holy Spirit* of GOD, whereby ye are ſealed unto the day of Redemption.

194. 32. Even as GOD for *Chriſt*'s ſake hath forgiven you.

195. v, 2. As *Chriſt* alſo----hath given himſelf for us,---- a Sacrifice to GOD.

196.

196. *Epheſ.* v. 5. The Kingdom of *Chriſt* and of GOD.

197. 20. Giving thanks always for all things unto *GOD and the Father*, in the Name of our Lord *Jeſus Chriſt*.

198. vi, 6. As the Servants of *Chriſt*, doing the Will of *GOD*.

199. 17. The Sword of *the Spirit*, which is the Word of *GOD*.

200. 23. Peace be to the Brethren; and Love, with Faith, from *GOD the Father*, and the *Lord Jeſus Chriſt*.

201. *Phil.* i, 2. Grace be unto you and Peace from *GOD our Father*, and from the *Lord Jeſus Chriſt*.

202. 8. *GOD* is my record, how greatly I long after you All, in the Bowels of *Jeſus Chriſt*.

203. 11. Filled with the Fruits of Righteouſneſs, which are by *Jeſus Chriſt*, unto the glory and praiſe of *GOD*.

204. ii; 6---11. Who being in the form of *GOD*; ---- to be equal with *GOD*; [*See* No. 934.] --- *GOD* alſo hath highly exalted him; ---- That *Jeſus Chriſt* is Lord, to the glory of *GOD, the Father*.

See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 140, 173, 232, 233.

205. iii, 3. Which worſhip *GOD* in the *Spirit*, and rejoice in *Chriſt Jeſus*.

206. 9. But that which is through the Faith of *Chriſt*, the righteouſneſs which is of *GOD* by Faith.

207. 14. The high Calling of *GOD* in *Chriſt Jeſus*.

208. iv; 6, 7. Let your requeſts be made known unto *GOD*.

And

And the peace of GOD --- ſhall keep your hearts and minds *through Chriſt Jeſus.*

209. *Phil.* iv, 19. My GOD ſhall ſupply all your need, according to his Riches in glory, *by Chriſt Jeſus.*

210. 20. Now unto GOD *and our Father* be glory, for ever and ever, Amen.

211. *Col.* i, 1. Paul an Apoſtle of *Jeſus Chriſt*, by the Will of GOD.

212. 2. Grace be unto you, and peace, from GOD *our Father*, and the Lord *Jeſus Chriſt.*

213. 3. We give thanks to GOD and *the Father* [*or*, the *God and Father*,] of our Lord *Jeſus Chriſt.*

214. 27. To whom GOD would make known what is the Riches of the glory of this myſtery among the Gentiles, which is *Chriſt* in you, the hope of glory.

215. ii, 2. To the acknowledgment of the myſtery of GOD and of the Father, and of *Chriſt.* [Gr· τ῀ θεοῦ καὶ πατρὸς, καὶ τ῀ Χριστοῦ of GOD, even *the Father*; and of Chriſt. *As appears from the Diſpoſition of the Article,* τοῦ.]

216. 12, The Operation of GOD, who hath raiſed Him [*Chriſt*] from the dead.

217. iii, 1. Where *Chriſt* ſitteth on the right hand of GOD.

218. 3, Your Life is hid *with Chriſt*, in GOD.

219. 17. And whatſoever ye do in Word or Deed, do all in the Name of the *Lord Jeſus*, giving thanks to GOD and *the Father* by *him.*

220.

220. *Col.* iv, 3. That *GOD* would open unto us a door of utterance, to ſpeak the myſtery of *Chriſt.*

221. 1 *Theſ.* i, 1.---Which is in *GOD, the Father*; and in the Lord *Jeſus Chriſt.* Grace be unto you and peace from *GOD our Father,* and the Lord *Jeſus Chriſt.*

222. 3, ---- hope in our Lord *Jeſus Chriſt,* in the ſight of *GOD and our Father*; [or, *of our GOD and Father.*]

223. ii, 14. The Churches of *GOD,* which are ---- *in Chriſt Jeſus.*

224. 15. Who both killed *the Lord Jeſus,* --- and they pleaſe not *GOD.*

225. iii, 2. Miniſter of *GOD,* and our fellow-labourer in the Goſpel of *Chriſt.*

226. 11. Now *GOD himſelf and our Father,* [*or,* our *GOD and Father* himſelf,] and our *Lord Jeſus Chriſt,* direct our way unto you.

227. 13. Before *GOD, even our Father*; at the coming of our *Lord Jeſus Chriſt.*
See No 624.

228. iv, 1. We ---- exhort you by the Lord *Jeſus,* --- to pleaſe *GOD.*

229. 8. *GOD* who hath alſo given unto us *his Holy Spirit.*

230. 14. Them alſo which ſleep *in Jeſus,* will *GOD* bring with *him* [viz. *with Jeſus.*]

231. 16. The *Lord himſelf* ſhall deſcend ---- with the Trump of *GOD.*

232. v, 9. *GOD* hath not appointed us to Wrath, but to obtain Salvation, *by our Lord Jeſus Chriſt.*

233. 1 *Theſ.* v, 18. For this is the Will of GOD in *Chriſt Jeſus* concerning you.

234. 2 *Theſ.* i, 1. In GOD *our Father*, and the *Lord Jeſus Chriſt*.

235. 2. From GOD *our Father*, and the *Lord Jeſus Chriſt*.

236. 6, 7. It is a righteous thing with GOD, ---- when the *Lord Jeſus* ſhall be revealed from Heaven.

237. 8. Them that know not GOD, and that obey not the Goſpel of our *Lord Jeſus Chriſt*.

238. 11, 12. That our GOD would count you worthy ----.
That the Name of our *Lord Jeſus Chriſt* may be glorified in you, and ye in Him, according to the Grace of our GOD, and the *Lord Jeſus Chriſt*.

239. ii; 13, 14. We are bound to give thanks alway to GOD for you, brethren, beloved of the *Lord*; becauſe GOD hath from the beginning choſen you to Salvation, thro' ſanctification of *the Spirit*, and belief of the Truth;
Whereunto *He* called you by our Goſpel, to the obtaining of the glory of our *Lord Jeſus Chriſt*.

240. 16. Our Lord *Jeſus Chriſt* himſelf, and GOD *even our Father*.

241. iii, 5. The Lord direct your Hearts into the Love of GOD, and into the patient waiting for *Chriſt*.
See No 624. and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 204.

242. 1 *Tim.* i, 1. By the Commandment of GOD our † Saviour, and [*by the Commandment of* the] *Lord Jeſus Chriſt* which is our Hope.
† See No 244, 255. *and my Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 84, 85.

243.

243. 1 *Tim.* i, 2. From *GOD our Father*, and *Jeſus Chriſt* our Lord.

244. ii; 3, 5. This is good and acceptable in the Sight of *GOD* our † Saviour,----.

For there is * One *GOD*; and One *Mediator* between *GOD* and Men, the Man *Chriſt Jeſus*.

† *Note*; In This Epiſtle, and that to *Titus*, *God the Father* is frequently (what the *Son no where* is,) ſtiled *God our SAVIOUR*; (as alſo *Luke* i; 46, 47, *My Soul doth magnify the Lord, and my Spirit hath rejoiced in GOD my SAVIOUR*;) and ſometimes in the very ſame Sentence, wherein he is joined with, and diſtinguiſh'd from, our *Lord Jeſus Chriſt*: As *ch.* i, 1, *God our Saviour*, and *the Lord Jeſus Chriſt*: And *Tit.* 3; 4, 6, *God our Saviour*,—— through *Jeſus Chriſt our Saviour*. See No 255. and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 84, 85.

* See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 115.

245. v, 21. I charge thee before *GOD*, and the Lord *Jeſus Chriſt*.

246. vi, 13. I give thee charge in the Sight of *GOD*, who quickneth all things; and before *Chriſt Jeſus*, who before Pontius Pilate witneſſed a good Confeſſion.

247. 2 *Tim.* i, 1. Paul an Apoſtle of *Jeſus Chriſt*, by the Will of *GOD*, according to the Promiſe of Life, which is *in Chriſt Jeſus*,

248. 2. Grace, Mercy, and Peace, from *GOD*, *the Father*; and *Chriſt Jeſus*, *our Lord*.

249. 7, 8. *GOD* hath not given us the Spirit of Fear;----

Be not thou therefore aſham'd of the Teſtimony of *our Lord*.

250. 8, 9. *GOD* who hath ſaved us, and called us---- in *Chriſt Jeſus*.

251. 2 *Tim.* iv, 1. I charge thee therefore before GOD, and the *Lord Jeſus Chriſt*.

252. *Tit.* i; 1, 2, 3. Paul a Servant of GOD, and an Apoſtle of *Jeſus Chriſt*.
----Which GOD that cannot lie, promiſed----.
----Which is committed unto Me, according to the Commandment of GOD our † Saviour.
† See No 244, 255.

253. 4. Grace, Mercy, and Peace, from GOD, *the Father*; and the *Lord Jeſus Chriſt our Saviour*.

254. ii; 10, 11, 13. Adorning the Doctrine of GOD our † Saviour in all things;
For the grace of GOD, that bringeth Salvation, hath appeared to all Men.
----looking for----the glorious appearance of * the great GOD, and [*of*] our Saviour *Jeſus Chriſt*.
† See No 244, 255; and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon. *pag.* 84, 85.
* See No 395, and 541; *and my Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 85, &c.

255. iii; 4, 6. The Kindneſs and Love of GOD our † Saviour,---Which *He* ſhed on us abundantly *through Jeſus Chriſt our Saviour*.
† See No. 244.

256. *Philemon*, 3. Grace to you and Peace from GOD, *our Father*; and the *Lord, Jeſus Chriſt*.

257. 4, 5. I thank my GOD----.
Hearing of thy Love and Faith, which thou haſt toward *the Lord Jeſus*.

258. *Heb.* i; 1, 2. GOD -- hath in theſe laſt days ſpoken unto us by *his Son*.

259. 6, 8, 9. And let all the Angels of GOD worſhip Him, [*viz. Chriſt.*]

Thy

Thy Throne, O *GOD*, [viz. *the* † *Son*,] is for ever and ever; ----

Thou haſt loved righteouſneſs; ----

— therefore *GOD*, even *THY GOD*, hath anointed thee with the oyl of gladneſs above thy fellows.

† See No 542.

260. *Heb.* ii; 3, 4. Which at the firſt began to be ſpoken by *the Lord*, and was confirmed unto us by them that heard him;

GOD alſo bearing them witneſs with --- divers Miracles and Gifts of the *Holy Ghoſt*, according to his own Will.

261. 9. That He [*viz. Jeſus*,] by the grace of *GOD*, ſhould taſte Death for every man.

262. 13. Behold, I [*viz. Chriſt*,] and the Children which *GOD* hath given me.

263. 17. That he [*Chriſt*] might be a merciful and faithful High-Prieſt, in things pertaining to *GOD*.

264. iii; 2, 3, 4. Who [viz. *Chriſt*] was Faithful to him that appointed him, as alſo Moſes was faithful in all his Houſe. For This man [viz. *Chriſt*] was counted worthy of more glory than Moſes, inaſmuch as he who hath builded the houſe, hath more honour than the houſe.

For every houſe is builded by ſome man; but † He that built all things, is *GOD*.

And *Moſes* verily was faithful in all his Houſe as a Servant, ----;

But *Chriſt*, as a Son over his own Houſe, *&c.*

† The Comment of *Grotius* and of Moſt Others upon this place, is very obſcure. The Meaning is: *Moſes* was faithful as a *Servant*, in *another man's* houſe; *Chriſt* was faithful as a *Son* in *his own* houſe, of *his own* building: And the Supreme *Houſholder* or *FATHER* over all, is *GOD*. It ſeems to be a like Epiphonema, to that in 1 *Cor* 11, 3, *The Head of every man, is* Chriſt; *and the Head of the Woman, is*

the Man; *and the Head of Chriſt, is* GOD. And *ver.* 12, *but All things, of* GOD.

265. *Heb.* v; 4, 5.---but he that is called of *GOD*, as was *Aaron:* So alſo *Chriſt* glorified not himſelf, &c.

266. 10. [*Chriſt*---,] called of *GOD* an High-Prieſt, after the order of Melchiſedec.

267. vii, 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto *GOD by him*, ſeeing he ever liveth to make interceſſion for them.

268. ix, 14. How much more ſhall the Blood of *Chriſt*, who through the eternal *Spirit* offered himſelf without ſpot to *GOD*, purge your Conſcience from dead Works to ſerve the living *GOD*?

269. 24. *Chriſt* is ---- entred ---- into Heaven itſelf, now to appear in the preſence of *GOD* for us.

270. x, 7. Lo, I come, (in the Volume of the Book it is written of *me,*) to do thy Will, O *GOD*.

271. 12. For ever ſat down at the right hand of *GOD*.

272. 21. Having an High-Prieſt [Gr. ἱερέα μέγαν, *a Great Prieſt*, viz. *Chriſt*,] over the Houſe of *GOD*.

273. xii, 2. And is ſet down at the right hand of the Throne of *GOD*.

274. 22, 23, 24, Unto the City of the Living *GOD*, ---- and to *GOD* the Judge of all, ---- and to *Jeſus* the Mediator of the new Covenant.

275. xiii, 15. *By Him* therefore let us offer the Sacrifice of Praiſe to *GOD* continually.

276. *Jam.* i, 1. James a Servant of *GOD*, and of the *Lord Jeſus Chriſt*.

277. *Jam.* 1, 27. Before GOD *and the Father*, [or; GOD, *even the Father.*]

278. iii. 9. Therewith bleſs we GOD, even *the* FATHER.

279. 1 *Pet.* i, 2. Elect according to the fore-knowledge of GOD, *the Father*; through Sanctification of *the Spirit* unto Obedience, and ſprinkling of the blood of *Jeſus Chriſt.*

280. 3. Bleſſed be the GOD *and Father*, [or; GOD, *even the Father*] of our *Lord Jeſus Chriſt.*

281. 21. Who by Him [*by Chriſt*] do believe in GOD, that raiſed him up from the dead, and gave him glory, that your Faith and Hope might be in GOD.

282. ii; 3, 4. *The Lord* is gracious:
To whom coming, as unto a living Stone, ---- choſen of GOD, &c.

283. 5. To offer up ſpiritual Sacrifices, acceptable to GOD through *Jeſus Chriſt.*

284. iii; 17, 18. ---- if the Will of GOD be ſo; ---
For *Chriſt* alſo hath once ſuffered for Sins, --- that he might bring us to GOD.

285. 21, 22. By the reſurrection of *Jeſus Chriſt*;
Who --- is on the right hand of GOD.

286. iv, 11. That GOD in all things may be glorified *through Jeſus Chriſt.*

287. 14. If ye be reproached for the Name of *Chriſt*, happy are ye; For *the Spirit* of Glory and of GOD reſteth upon you.

288. v, 10. The GOD of all grace, who hath called us unto his eternal glory by *Chriſt Jeſus.*

289. 2 *Pet.* i, 1. The Righteouſneſs of GOD, and our Saviour *Jeſus Chriſt.*

The Greek Words, δικαιοσύνη τ θεῦ ἡμῶν, ϵ σωτῆρος Ἰησῦ Χριςῦ, will bear another rendring, viz. *The righteouſneſs of our God and Saviour Jeſus Chriſt.* But the former Rendring [viz. *The Righteouſneſs of GOD, and our Saviour Jeſus Chriſt*; or, *The Righteouſneſs of our GOD, and of our Saviour Jeſus Chriſt,*] is more agreeable to the Verſe next following, [viz. *through the Knowledge of GOD, and of Jeſus our Lord,*] and to the whole Tenour of Scripture.

See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 83.

290. 2. Through the Knowledge of GOD, and of *Jeſus our Lord.*

291. 21. But Holy men of GOD, ſpake as they were moved by the *Holy Ghoſt.*

292. 1 *Joh.* i, 5, 7. GOD is Light, and in him is no Darkneſs at all;

--- and the Blood of *Jeſus Chriſt his Son,* cleanſeth us from all Sin.

293. iii, 16. Hereby perceive we the Love of GOD, becauſe † *He* [Gr. ἐκεῖνος, *viz. Chriſt*] laid down his Life for us.

† See No 534, 538.

Moſt Copies, omitting the Word, τ θεῦ, *God*; read This verſe Thus, Ἐν τέτῳ ἐγνώκαμϵν τὴν ἀγάπην, ὅτι Ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτ ἔθηκϵν, viz. *Herein we perceive Love, in that He laid down his life for us.*

294. 21, 22, 23. Then have we confidence towards GOD;

--- becauſe we keep his commandments; ---

And This is his commandment, that we ſhould believe on the Name of *his Son Jeſus Chriſt.*

295. 1 *John* iv; 2, 3. Hereby know ye *the Spirit* of *GOD*: Every Spirit that confeſſeth that *Jeſus Chriſt* is come in the fleſh, is of *GOD*.
And every Spirit that confeſſeth not that *Jeſus Chriſt* is come in the fleſh, is not of *GOD*.

296. 9. In this was manifeſted the Love of *GOD* toward us, becauſe that *GOD* ſent *his only-begotten Son* into the World, that we might live through Him.

297. 10. Herein is Love, not that we loved *GOD*, but that He loved us, and ſent *his Son* to be the propitiation for our Sins.

298. 12. *No* man hath *ſeen GOD* at any Time.

299. 15. Whoſoever ſhall confeſs that *Jeſus* is the *Son* of *GOD*, *GOD* dwelleth in Him, and He in *GOD*.

300. v, 1. Whoſoever believeth that *Jeſus* is the *Chriſt*, is born of *GOD*.

301. 5, 6. He that believeth that *Jeſus* is the *Son* of *GOD*:---- And it is the *Spirit* that beareth Witneſs.

302. 9. If we receive the Witneſs of Men, the † Witneſs of *GOD* is greater: For This is the witneſs of *GOD*, which he hath teſtified of *his Son*.
† *By the Voice from Heaven* at our Saviour's Baptiſm, and *by the Spirit* being viſibly ſent down upon him: For, what is here called *the Witneſs of God*, is expreſſed *ver.* 7, *it is the Spirit that beareth witneſs*.
See No 1248.

303. 10. He that believeth on the *Son* of *GOD*, hath the witneſs in himſelf: He that believeth not *GOD*, hath made him a Lyar, becauſe he believeth not the Record that *GOD* gave of *his Son*.

304. 11. And This is the Record, that *GOD* hath given to us eternal Life; And this Life, is *in his Son*.

305. 2 *Joh.* 3. Grace be with you, mercy and peace, from GOD, *the Father*; and from *the Lord Jeſus Chriſt the Son of the Father.*

306. 9. Whoſoever tranſgreſſeth, and abideth not in the doctrine of *Chriſt*, hath not GOD; He that abideth in the doctrine of *Chriſt*, he hath both the *Father* and the *Son.*

307. *Jude* 1. To them that are ſanctified by GOD *the Father*; and preſerved *in Jeſus Chriſt*, and called.

308. 20, 21. Praying *in the Holy Ghoſt*;
Keep yourſelves in the Love of GOD, looking for the Mercy of our *Lord Jeſus Chriſt* unto eternal Life.

309. *Rev.* i, 1. The Revelation of *Jeſus Chriſt*, which GOD gave unto him.

310. 2. Who bare Record of the Word of GOD, and of the Teſtimony of *Jeſus Chriſt.*

311. 5, 6. Unto him that loved us, and waſhed us from our Sins in his own Blood;
And hath made us Kings and Prieſts unto GOD *and his Father*; [or, to *his God and Father.*]

312. 9, 10.---- for the Word of GOD, and for the Teſtimony of *Jeſus Chriſt.*
I was in *the Spirit*, &c.

313. ii, 7. To him that overcometh, will I [*viz. Chriſt*] give to eat of the Tree of Life, which is in the midſt of the Paradiſe of GOD.

314. iii, 1. Theſe things ſaith *He*, that hath the ſeven Spirits of GOD.

315. 2. For I [*viz. Chriſt*] have not found thy Works perfect before GOD.

316. 12. Him that overcometh, will I [*viz. Chriſt*] make a Pillar in the Temple of my GOD; ---- and I will write

write upon him the Name of my GOD, and the Name of the City of my GOD,----which cometh down out of Heaven from my GOD.

317. *Rev.* iii, 14. Theſe things ſaith the Amen, the faithful and true Witneſs, the Beginning [ἡ ἀρχὴ, *the* † *Head*] of the Creation of GOD.

† See *Coloſſ.* i, 18; and N° 672, 937. See alſo Dr. *Bennet* on the *Trinity*, pag. 89.

318. iv, 5. And there were ſeven Lamps of Fire burning before the Throne, which are the *ſeven Spirits* of GOD.

319. v, 6. ---A *Lamb*,--having---ſeven Eyes, which are the ſeven Spirits of GOD, ſent forth into all the Earth.

320. 9, 10. *Thou* waſt ſlain, and haſt redeemed us to GOD by *thy* Blood,---
And haſt made us unto our GOD, Kings and Prieſts.

321. vii, 10. To our GOD which ſitteth upon the Throne, and to the *Lamb*.

322. 14, 15. --- have waſhed their Robes, and made them white in the Blood of *the Lamb*.
Therefore are they before the Throne of GOD;——— and he that ſitteth on the Throne, ſhall dwell amongſt them.

323. 17. For *the Lamb* which is in the midſt of the Throne, ſhall feed them; --- GOD ſhall wipe away all Tears from their Eyes.

324. xii, 10. Now is come --- the Kingdom of our GOD, and the Power of *his Chriſt*.

325. 17. Which keep the Commandments of GOD, and have the Teſtimony of *Jeſus Chriſt*.

326. xiv, 4. Being the Firſt-fruits unto GOD, and to *the Lamb*.

327.

327. *Rev.* xiv, 10. The Wrath of GOD, --- in the preſence of *the Lamb.*

328. 12. That keep the Commandments of GOD, and the Faith of *Jeſus.*

329. xix, 9. --- unto the Marriage-Supper of the *Lamb*: And he ſaith unto me, Theſe are the true Sayings of GOD.

330. 10. Worſhip GOD: For the Teſtimony of *Jeſus*, is † *the Spirit of Prophecy.*

† See N° 530.

331. 13. And his Name is called, The *Word* of GOD.

See N° 535.

332. xx, 4.--that were beheaded for the witneſs of *Jeſus*, and for the Word of GOD.

333. 6. They ſhall be Prieſts of GOD, and of *Chriſt.*

334. xxi, 23. For the Glory of GOD did lighten it, and *the Lamb* is the Light thereof.

335. xxii, 1. Proceeding out of the Throne of GOD, and of *the Lamb.*

336. 3. The Throne of GOD and of *the Lamb* ſhall be in it; And his Servants ſhall ſerve him.

In all theſe Paſſages, the Father *is ſtiled* GOD *abſolutely, by way of Eminence; The Conſtruction it ſelf neceſſarily confining the Word,* God, *to the Perſon of the* Father *only. It is reaſonable in all other places of the New Teſtament, to underſtand the Word in the ſame Senſe; excepting the Paſſages hereafter ſet down, wherein the Perſon of the* Son *ſingly, has the Title of* God *given him.*

SECT.

SECT. III.

The Paſſages, wherein He *is ſtiled* God *with ſome peculiar* High Titles, Epithets, *or* Attributes; *which, tho' Moſt of them indeed not abſolutely incommunicable, yet in the New Teſtament are (generally, if not) always by way of Supreme Eminency aſcribed to the* Perſon *of the* Father *only.*

337. MAT. xi, 25. I thank thee, O *Father, Lord of Heaven and Earth.*
See the Note on N° 2.

338. xv, 31. They glorified the *God of Iſrael.*

339. xvi, 16. Chriſt, the Son of *the* * *Living God.*
* How This is the peculiar Character of the *Father*, See N° 378, 789, 798, 341, 354, 385.

340. xix, 17. Why calleſt thou me, Good? There is none GOOD, but One, [Εἷς, *one Perſon,*] that is † *God.*
† Ὁ πατὴρ μου ὁ ἐν τοῖς οὐρανοῖς, My FATHER which is in Heaven; *Clem. Alexand. Pædagog. lib.* 1. And again *Strom.* 7, ὃν μόνον ὄντα θεὸν πατέρα ἀγαθὸν, χαρακτηρίζει ὁ σωτὴρ ἡμῶν ὁ θεὸς, whom *our Saviour and God declares to be Alone Good, even God the Father.* The Meaning is; that the *Father*, as he alone is [Αὐτοθεὸς] *GOD of Himſelf, and Underived*; ſo He only alſo is [Αὐτοαγαθὸν] *the original abſolute underived* GOOD. See No 773, & 1.

Irenæus cites the Text thus: *There is One that is Good, even the Father which is in Heaven.*

Εἷς ἐστιν ἀγαθὸς, ὁ Πατὴρ ὁ ἐν τοῖς οὐρανοῖς. *Lib.* 1, *cap.* 20, alias 17.

And

And *Juſtin* thus: *There is One that is Good, even my Father which is in Heaven.*

Εἷς ἐστιν ἀγαθὸς, ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. *Dial. cum Tryph.*

Our Lord and Saviour, (ſays Origen,) *when a certain Perſon called him, Good Maſter; referred back the perſon to his Father, ſaying,* Why calleſt thou me Good? There is None Good, but One, that is God the Father. *Now if He who was the Son of his Father's Love, ſpake this well, as being the Image of the Goodneſs of God, &c.* And He cites the Text again in the very ſame Words, *Comment. in Joh. pag.* 38, and in ſeveral other places of his works.

Ὁ σωτὴρ ἡμῶν καὶ κύριος, ἀκέσας ποτὲ, διδάσκαλε ἀγαθὲ· ἀναπέμπων τὸ λεχθὲν τοῦτο ἐπὶ τὸν ἴδιον πατέρα, φησί, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ θεὸς ὁ πατήρ. Εἰπὼν οὖν τοῦτο εὐλόγως, ὡς εἰκὼν τῆς ἀγαθότητος τοῦ θεοῦ τυγχάνων, εἴρηκεν ὁ υἱὸς τῆς ἀγάπης τοῦ πατρός, &c. *Origen contra Celſ. lib.* 5.

Upon which Words of *Origen*, the learned Bp. *Bull* makes this Remark: *If we grant,* ſays he, *that* Origen *there ſpeaks concerning Chriſt as God, yet the Son may rightly be ſtiled the Image of his Father's Goodneſs; namely, an adæquate and perfect Image. And nevertheleſs, as being the Image of the Father, and not the Father himſelf; as deriving his Goodneſs, and the reſt of his divine Attributes, and his very divine nature itſelf, from the foun*

Quod ſi daremus, Origenem ibi loqui de Chriſto quatenus Deus eſt, equidem rectè dicitur Filius Imago bonitatis paternæ, adæquata ſcilicet & perfecta; & tamen, quatenus Patris imago eſt, non ipſe Pater, hoc eſt, quatenus ex paterno Fonte bonitatem ſuam, ut & cætera divinæ naturæ attributa, adeoque ipſam divinam naturam derivatam habet, —— haud minùs rectè eâ ratione Patri primas tribuere

tain of the Father; he might rightly, even in This Senſe, yield the pre-eminence to the Father.

ere potuit. *Bull. Defenſio, Sect.* 2, *cap.* 9, §. 13.

And *Athanaſius* himſelf: *The Son,* (ſaith he,) *when he came into the World, glorified not himſelf, but his Father; ſaying to a certain Perſon that came to him,* Why calleſt thou me Good? There is none Good, but One, that is God: *And to another, that asked,* Which is the great Commandment in the Law; *giving this Anſwer,* Hear, O Iſrael, the Lord thy God is One Lord: *And teaching his Diſciples, ſaying,* My Father is greater than I.

Ἐλθὼν δὲ ὁ υἱὸς, οὐχ' ἑαυτὸν, ἀλλὰ τὸν πατέρα ἐδόξασεν. λέγων μὲ τῷ ἐρωτήσαντι, Τί με λέγεις ἀγαθὸν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς, ὁ θεός· ἀποκρινόμενος δὲ τῷ ἐρωτήσαντι πρός σε τὸν νόμον μείζων, ὅτι Ἄκουε Ἰσραὴλ, κύριος ὁ θεός σου κύριος εἷς ἐστί. ——τοὺς δὲ μαθητὰς διδάσκων, ὅτι ὁ πατήρ μου μείζων μου ἐστί. *Orat.* 3. *cont. Arianos.*

And *Novatian*: *Whom our Lord* (ſays he) *deſervedly pronounces to be* Alone *Good; of whoſe Goodneſs the whole World is Witneſs.*

Quem ſolum meritò Bonum pronunciat Dominus: Cujus bonitatis totus teſtis eſt Mundus. *De Trinit. cap.* 4.

This ſeems to be the True and Natural Meaning of the Text: And yet it is not impoſſible nor improbable, but our Saviour by this manner of Expreſſion might intend to inſinuate, that the young Man who thus addreſt to him, had given him a Title, which was really due to him in ſuch a Senſe, as the perſon that gave it him was not then at all aware of.

See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 39, 89.

341. *Mat.* xxvi, 63. I adjure thee by the *Living* God.
See N° 339.

342. 64. ---- ſitting on the right hand of *Power*, [Gr. τῆ̃ Δυνάμεως, *The Power*, The *Supreme Power*.]

343. *Mar.* v, 7. The Son of the *moſt High God*.

344. xiv, 61. Chriſt, the Son of *The Bleſſed*.

345. *Luke* i, 32. The Son of *The Higheſt*.
See N° 349.

346. 35. The Holy Ghoſt,----the Power of *The Higheſt*.

347. 49. He that is *Mighty*. [Gr. ὁ Δυνατὸς, *The Mighty One*.]
See N° 342.

348. 76. The Prophet of *The Higheſt*.

349. vi, 35. Ye ſhall be the Children of *The Higheſt*. [ver. 36, of *your Father*.]

350. viii, 28. Jeſus, thou Son of God *moſt High*.

351. *Joh.* i, 18. *No Man hath ſeen God* at any time.

352. v. 37. Ye have *neither heard his Voice* at any Time, *nor ſeen his Shape*.

353. vi, 46. *Not* that any man hath *ſeen* the Father.

354. 69. Chriſt, the Son of *the Living* God.
See N° 339.

355. xvii, 3. And this is Life eternal, that they might know *Thee the only True God*, and [*that they might know*] Jeſus Chriſt whom Thou haſt ſent, [Gr. ὃν ἀπέστειλας, Ἰησοῦν Χριστὸν, *him whom Thou haſt ſent, even Jeſus Chriſt*.]

See

See N° 5, and 410; and my *Commentary on 40 ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 56. *And Dr.* Bennet *on the* Trinity, *pag.* 177.

356. *Acts* iii, 13. The *God of Abraham and of Iſaac and of Jacob,* the *God of our Fathers,* hath glorified his Son Jeſus.

357. iv; 24, 30. Thou art *God, which haſt made Heaven and Earth and the Sea, and all that in them is;* ---- grant that ---- Wonders may be done by the Name of thy Holy † Child Jeſus.

† See N° 869.

358. v, 30. *The God of our Fathers* raiſed up Jeſus.

359. vii, 2. *The God of glory* † appeared unto our Father Abraham.

† *Not that any Man hath ſeen the Father,* Joh. vi, 46: For, *no man hath ſeen God at any Time,* Joh. i, 18: *Whom no man hath ſeen, nor can ſee,* 1 Tim. vi, 16: The *Inviſible God,* Col. i, 15: *Him who is Inviſible,* Heb. xi, 27: The King---*Inviſible,* 1 Tim. i, 17. But *God* appeared to Abraham *by Chriſt;* or *Chriſt* appeared to him in *the Name and Perſon, in the Authority and Repreſentation, of the* Father. See N° 597, 616, 69, 916.

360. 46, 48. The *God of Jacob---:* The *moſt High.*

361. xiv, 15. The *Living God,* which *made Heaven and Earth and the Sea, and all things that are therein.*

How theſe are peculiar Characters of the *Father,* See N° 339, 546, 191.

362. xv, 8. *God,* which *knoweth the Hearts.*

How This is the proper Character of the *Father,* and yet in other places *Chriſt* alſo is ſtiled the *Searcher of Hearts,* See N° 669, 773, 805, 786, 988, 340. See alſo Dr. *Bennet on the* Trinity, *pag.* 91.

363.

363. *Acts* xv, 17. The Lord, *who doth* [*or*, maketh] *all theſe things.*
See N° 357, 361.

364. xvi, 17. The Servants of *the moſt High God.*

365. xvii, 24. God *that made the World and all things therein,----Lord of Heaven and Earth.*
See N° 361, 357.

366. xxii, 14. The *God of our Fathers* hath choſen thee, that thou ſhouldſt---ſee *That Juſt One,* and hear the Voice of his Mouth.

367. *Rom.* i, 23. The glory of *the Uncorruptible God.*
See N° 13.

368. iv, 17. God who *quickneth the dead, and calleth thoſe things which be not, as though they were.*

369. 24. Him *that raiſed up Jeſus our Lord from the dead.*
See N° 58.

369* viii, 27. He *that ſearcheth the Hearts.*
See N° 362, 669.

370. ix, 26. The Children of *the Living God.*
See N° 339.

371. 29. The *Lord of Sabaoth*; [of *Hoſts.*]

372. xi, 36. *Of* him, and *through* him, and *to* him are all things.
From him all things derive their Being, *by* him all things are preſerved and governed, *to* his glory all things ſhall terminate.
See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 93.

373.

373. *Rom.* xv, 33. *The God of Peace* be with you all, Amen.
See No 374, 404, 387.

374. xvi, 20. *The God of Peace* ſhall bruiſe Satan under your feet ſhortly: The grace of our Lord *Jeſus Chriſt* be with you.

375. 25, 26. The preaching of *Jeſus Chriſt*,---According to the Commandment of *the Everlaſting God.*

376. 27. To *God only wiſe* be glory *through Jeſus Chriſt* for ever, Amen.

377. 2 *Cor.* i, 9. God, *which raiſeth the dead.*
See No 58.

378. iii, 3. The Epiſtle of *Chriſt*----written----with the *Spirit* of *the Living God.*
See No 339.

379. vi, 16. Ye are the Temple of *the Living God.*
See No 339.

380. 18.---ſaith *the Lord Almighty*; [Gr. Παντοκράτωρ, *Supreme over All.*]
See No 414.

381. xiii, 11. *The God of Love and Peace* ſhall be with you.
See No 374, 404, 387.

382. *Epheſ.* i, 11. Him *who worketh all things after the Counſel of his own Will.*

382* iii; 14, 15. Unto the *Father* of our Lord Jeſus Chriſt; *of whom the whole Family in Heaven and Earth is named.*
See No 634.

382** iv, 6. One God and *Father* of All, Who is *above all.*
See No 411, 414.

383. *Phil.* iv, 9. And *the God of Peace* ſhall be with you.
See No 374, 404, 387.

384. *Col.* i, 15. Who [*Chriſt*] is the Image of *the* † *Inviſible God*, the * firſt-born of every Creature.
† See No 11.
* See No 937; and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 175. *And Dr.* Bennet *on the* Trinity, *p.* 170.

385. 1 *Theſ.* i; 9, 10. Ye turned to God from Idols, to ſerve *the Living and true God*;
And to wait for *his Son* from Heaven.

386. ii, 4. God, *which trieth our Hearts.*
See No 362.

387. v, 23. The *very God of Peace* ſanctify you,----unto the coming of our Lord *Jeſus Chriſt.*

388. 1 *Tim.* i, 11. According to the glorious Goſpel of *the Bleſſed God.*
See No 344.

389. 17. Now unto the *King eternal, immortal,* † *inviſible, the only Wiſe God*, be honour and glory for ever and ever, Amen.
† See No 11, 384.

390. iii, 15. The Church of *the Living God.*
See No 339.

391. iv, 10. We truſt in *the* * *Living God*, who is the † Saviour of all men.
* See No 339.
† See No 244.

392. vi, 13. God *who quickneth all things*;
And---*Jeſus Chriſt* who, &c.

393.

393. 1 *Tim.* vi; 15, 16. The *Bleſſed and only* * *Potentate, the King of Kings and Lord of Lords*;
Who only hath Immortality, dwelling in the Light which no man can approach unto, whom no man hath ſeen or can ſee, to whom be Honour and Power everlaſting, Amen.
See No 13, 414.
* See the *Note* on No 411.

394. 17. But in *the Living God.* [See No 339.]

395. *Tit.* ii, 13. Looking for that bleſſed hope, and the glorious appearing of *the Great God* [ἐπιφάνειαν τ̃ δόξης τ̃ μεγάλ Θεῦ, *the Appearing of the* †*Glory of the Great God,*] and (*of*) our Saviour Jeſus Chriſt.
† So *Mat.* xvi, 27, and *Mar.* viii, 38, The Son of Man ſhall come *in the Glory of his Father.*
See alſo No 541; and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon. *pag.* 85, &c.

396. *Heb.* i, 3. Sat down on the right hand of *the Majeſty on High.*

397. iii, 12. In departing from *the Living God.* [See No 339.]

398. vii, 1. Prieſt of *the moſt High God.*

399. viii, 1. Who [*Chriſt*] is ſet on the right hand of *the Majeſty in the Heavens.*

400. ix, 14. How much more ſhall the Blood of *Chriſt*, who through the eternal *Spirit* offered himſelf without Spot to God, purge your Conſcience from dead Works to ſerve *the Living God.* [See No 339.]

401. x, 31. Into the hands of *the Living God.* [See No 339.]

402. xi, 27. As ſeeing *Him who is Inviſible,* [Gr. τ̃ ἀοράτ, *The Inviſible One.*]
See No 11.

403. xii, 22. Unto the City of *the Living God.* [See No 339.]

404. xiii, 20. Now *the God of Peace*, that *brought again from the Dead our Lord Jeſus*, &c.

405. *Jam.* v, 4. Into the Ears of the *Lord of Sabaoth*, [of *Hoſts.*

406. 1 *Pet.* i, 23. The Word of *God which liveth and abideth for ever.* [*Gr.* The Word of the Living God, and who abideth for ever. *Or*, The Word of the Living God, which (*Word*) abideth for ever: *As in the 25th Verſe*, But the Word of the Lord endureth for ever.]

407. 2 *Pet.* i, 17. When there came ſuch a Voice to him [ὑπὸ τ̃ μεγαλοπρεπ̃ους δόξης] from *the Excellent Glory*: This is my beloved Son, in whom I am well-pleaſed.

407* ii, 1. Denying *the Lord* [Δεσπότην] *that bought them.* See N° 15, 411.

Theſe Words are generally, and indeed moſt obviouſly, (as they appear in *Engliſh*,) underſtood of *Chriſt*; who, (ſays *Grotius* by miſtake,) is ſometimes called Δεσπότης in the New Teſtament. And then the Senſe would be: *Teaching the lawfulneſs of Denying Chriſt in times of Perſecution*, or of *gratifying the Luſts of the Fleſh*, (ſee *ver.* 10 and 13 of this chapter, and *Jude* 4, 7, 8, 12,) notwithſtanding their profeſſing of *Chriſtianity*. But the Comment of Dr. *Whitby* upon this place, is worth remarking. *Chriſt* (ſays he) *being never ſtiled* Δεσπότης *in the New Teſtament*; *and St.* Jude, (*ver.* 4,) *diſtinguiſhing this* Δεσπότης *or* Maſter, *from our Lord*; *it ſeems moſt reaſonable to interpret This, of* God the Father; *who is ſaid to have* bought *the Jews*, Deut. 32, 6; Is he not thy Father who has *bought* thee? *And the Chriſtians*, 1 Cor. vi, 20, Ye are *bought* with a Price; therefore glorify *God* in your Body, and in your Spirit, which are *God's*. Thus far Dr. *Whitly*. To which may be added, 1 *Pet.* i; 17, 18, *If ye call on the* Father, ——*ye know that ye were not redeemed with corruptible things*, —— *but with the precious Blood of Chriſt*. Further: As *Chriſt* is no where in the New Teſtament ſtiled Δεσπότης, (but *God the Father* only, as *Luke* ii, 29; *Acts* iv, 24; 2 *Tim.* ii, 21; *Jude* 4; and *Rev.* vi, 10;) ſo in other the moſt antient Writers, and particularly in *Clemens*'s Epiſtle, the neareſt to the Apoſtolical Style;

Style; the word Δεσπότης and ὁ Δεσπότης τ̃ ἁπάντων, [*the Supreme Lord of All*,] is with great Care continually appropriated to *God the Father*. The *Hereticks* therefore the Apoſtle here means, are the ſame that St. *Jude* ſpeaks of in the *parallel* place, *ver.* 4 of his Epiſtle; *Denying the Only Lord God*, [τ̃ μόνον Δεσπότην Θεὸν,] *and our Lord Jeſus Chriſt:* And whom *St. John* alſo mentions, 1 *Joh.* ii; 22, 23, *He is Antichriſt, that denieth the* Father *and the* Son; *whoſoever denieth the* Son, *the ſame hath not the* FATHER. To *deny the Son*, in *St John*'s language, is to *deny* that *Chriſt is* really *come in the fleſh*; or to teach that *Jeſus* and *Chriſt* are Two Perſons, as did *Cerinthus*. See No 982*.

408. 1 *Joh.* ii, 20. But ye have an Unction from *the Holy One*. See No 17, 420, 429, 431, 340.

409. iv, 12. *No Man hath ſeen God* at any time. See No 353.

410. v; 20, 21. This is *the* † *True God*, and eternal Life: Little Children, keep your ſelves from Idols.

† Some Moderns refer this to *Chriſt*, who is immediately before mentioned: But others, with All the Antients, and more agreeably to St. *John*'s Style, [See No 5,] underſtand it of *God the Father*, who is alſo mentioned a little before. And the Conſtruction is not difficult: *We know* (ſays the Apoſtle) *that the Son of God is come; and hath given us an Underſtanding, that we may know Him that is True*, [τ̃ ἀληθινὸν Θεὸν, *the True God*; ſo the moſt and beſt MSS have it, in like manner as *Joh.* 17, 3;] *And we Are in Him that is True*, [in *the True God*; So the Conſtruction manifeſtly requires it to be underſtood of the Same Perſon as before; ἵνα γινώσκωμεν τὸν ΑΛΗΘΙΝΟΝ (Θεὸν,) καὶ ἐσμεν ἐν τῷ ΑΛΗΘΙΝῼ, *in That True God*,] *In* (that is, *By*) *his Son Jeſus Chriſt: This*

is the true God, and eternal Life; Little Children, keep your ſelves from Idols. The Meaning is: This is the True God, whom the Son of God has given us an Underſtanding to know, and in whom we Are by His Means: That is to ſay, This is the True Religion, and the way to eternal Life, (*viz.* the Worſhip of the *True God* by and through *his Son Jeſus Chriſt*;) Beware of Idol-worſhip. Thus *ver.* 11th of this Chapter: *This is the Record, that God hath given to us Eternal Life, and this Life is In* [that is, *By* or *Through*] *his Son.*

411. *Jude* 4. Denying the *only Lord God*, [τὸν μόνον Δεσπότην θεόν, *God the only Supreme Governour*,] and our Lord Jeſus Chriſt.

He [viz. *Chriſt*] *is Lord* (ſaith Athanaſius;) *who is begotten of Him who is* The Only Lord.

Κύριος γὰρ ὁ υἱὸς ὁ ἐκ τοῦ μόνου γεννηθεὶς Κυρίου. *Athanaſ. contra Sabellianos.*

And Baſil: *Of the Father* (ſaith he) *is the Son, by whom are all things; and with whom, the Holy Ghoſt is always inſeparably conſidered. But* The Supreme God over all, *has* alone *That ſingular Manner of Subſiſtence, by which He is* The Father, *and ſubſiſts without deriving from any Cauſe: And by This Character, He is peculiarly diſtinguiſhed*; [as the Son is by the Character of, Μονογενής, the Only-begotten.]

Ἐκ μὲν τοῦ πατρὸς ὁ υἱὸς δι' οὗ τὰ πάντα, ᾧ πάντοτε τὸ πνεῦμα τὸ ἅγιον ἀχωρίστως συνεπινοεῖται. --- ὁ δὲ ἐπὶ πάντων θεὸς, ἐξαιρετὸν τὸ γνώρισμα τῆς ἑαυτοῦ ὑποστάσεως, τὸ πατὴρ εἶναι ἀναιτίου αἰτίας ὑποστῆναι, μόνον ἔχει· καὶ ἀφ' τούτου πάλιν ἴδιον σημεῖον, τὸ αὐτὸς ἀναφύτως ὑπάρχειν. *Baſil. ad Greg. Nyſſ. Epiſt.* 43.

He is The only Potentate, *becauſe He alone hath all Power of Himſelf; and whoſoever elſe hath any, hath it from Him, either by donation or permiſſion.* Pearſon on the Creed, *pag.* 43. *Edit.* 4.

See No 15, 393, 414, and 407*; and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 109.

412

412. *Jude* 25. To *the only Wiſe God* † our Saviour, be Glory and Majeſty, Dominion and Power, both now and ever, Amen.

† See N° 7, and 244.

413. *Rev.* i, 4. From *Him which is, and which was, and which is to come,* [ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος.] ---- and from *Jeſus Chriſt,* &c.

414. 8. I am Alpha and Omega, the Beginning and the End, ſaith the Lord [*in ſeveral MSS,* κύριος ὁ θεός, the *Lord God,*] which *is, and which was, and which is to come,* the *Almighty.* [Gr. ὁ Παντοκράτωρ, *the Supreme Lord over all.*]

That This Verſe is meant of *the Father,* appears from *ver.* 4, where *He which is and which was and which is to come,* is uſed as the *diſtinguiſhing* Character of the *Perſon of the Father*; and from the Introduction of this Verſe, as it is found in the beſt MSS, λέγει κύριος ὁ θεὸς, *ſaith the Lord God*; and from the Addition of the word παντοκράτωρ, which is always applied to *the Father Only,* both in *Scripture,* and in the moſt Ancient Writers, and in the *Nicene* Creed, and in the *Athanaſian* Creed itſelf, according to *H. Stephens*'s Greek Copy: *He ſitteth on the right hand* (τοῦ πατρὸς, θεοῦ παντοκράτορος,) *of the Father, God Almighty.*

John (ſays Irenæus) *preached One God Supreme over all, and One only-begotten Son Jeſus Chriſt.*

Τῷ Ἰωάννῃ ἕνα θεὸν παντοκράτορα, καὶ ἕνα μονογενῆ Χριστὸν Ἰησοῦν κηρύσσοντι. *Iren. Lib.* 1. *c.* 1. §. 19.

And Juſtin Martyr. *Ye have ſlain* (ſays he) *the Juſt One; and ye reject the Supreme God over all, and Maker of all things, who ſent him.*

Ἀπεκτείνατε τὸν δίκαιον, ---- καὶ τὸν πέμψαντα αὐτὸν παντοκράτορα καὶ ποιητὴν τῶν ὅλων θεὸν ἀθετεῖτε. *Dial. cum Tryph.*

And again: *The Supreme Lord over all* (ſaith

Αὐτὸς ὁ παντοκράτωρ καὶ παντοκτίστης καὶ ἀόρατος θεὸς, ---- τὸν λό-

he) *and Creator of all things, the Inviſible God himſelf, ——ſent unto Men his Holy Word,* [viz. *Chriſt*]

γὴν τὸ ἄγιον --- ὡς αὐτὸς ἀπίστιλεν. *Epiſt. ad Diognetum.*

And Clemens Alexandrinus: *Our Lord* (ſays he) *taught, that God the Father Only and Alone is ſupreme over All; whom none knoweth, but the Son.*

Ὅτι θεὸς ὁ πατὴρ εἷς καὶ μόνος ὁ Παντοκράτωρ, ὃν οὐδεὶς ἔγνω εἰ μὴ ὁ υἱός. *Strom.* 7.

Παντοκράτωρ [Supreme over All] *was ordinarily by the Antients* (ſaith the learned Bp. Pearſon) *taken for* the Father. *As* Origen, *book the 7th againſt* Celſus; [περὶ προφητείας *&c.*] —— "the Prophecies, in which "(*ſaith he*) either (Θεὸς Παντοκράτωρ) the *Supreme God* "over all, or the Son of God, or the Holy Spirit "was believed to be the Speaker." *And according to this general Confeſſion did* Polycarp *begin his Prayer at his Martyrdom;* Κύριε ὁ Θεὸς ὁ Παντοκράτωρ *&c.* "O "Lord God Almighty, [*or* Supreme over all;] the "*Father* of thy beloved and bleſſed Son Jeſus Chriſt." ——*And* Conſtit. Apoſt. lib. 1. proæm. Οἱ παῤῥησίαν εἰληφότες τὸ Παντοκράτορα πατέρα καλεῖν, "Who have taken "confidence to call the Supreme God, Father." *Pearſon on the Creed, pag.* 41, *Edit* 4*th.*

Again, pag. 42. *By the Firſt,* [the Title, Παντοκράτωρ, Almighty,] *They* (the Antients) *ſeem to ſignify the Rule and Dominion which God hath over all.* And again: *From the Uſe of the ſacred Writers, from the* * *Notation of the Word in Greek, and from the Teſtimony of the Antient Fathers, we may well aſcribe unto God the Father, in the Explication of this Article,* [I believe in God the Father Almighty, παντοκράτορα,] *the dominion over All, and the rule and government of All.*

* Παντοκράτωρ, the Ruler of All.

Again, pag. 43. *He——is——the only* Potentate; *becauſe He alone hath all Power, of Himſelf; and whoſoever*

ſoever elſe hath any, hath it from Him, either by donation or permiſſion. And again: *He hath all Power over every thing, as being* Abſolute and Supreme.

And pag. 47. *This Dominion I believe moſt abſolute in reſpect of its Independency, both in the Original, and the Uſe or Exerciſe thereof.*

See N° 411, 393.

415. *Rev.* iv; 2, 5. A Throne was ſet in Heaven, and one *ſat on the Throne*;

And there were ſeven lamps of Fire burning before the Throne, which are the ſeven *Spirits* of *God.*

416. 8, Holy, Holy, Holy, Lord God *Almighty* [Gr. ὁ παντοκράτωρ, *Supreme Lord over All,*] which *was and is and is to come.*

See N° 414.

417. 9, 10, 11. ---- thanks to *him that ſat on the Throne,* who *liveth for ever and ever*;

---- before *him that ſat on the Throne,* and----*liveth for ever and ever.*

---- Thou haſt *created all things*; and *for thy pleaſure they Are,* and *were created.*

418. v, 13. Unto *Him that ſitteth upon the Throne,* and unto the Lamb.

419. 14. Worſhipped † *Him that liveth for ever and ever.*

† As 1 *Tim.* vi, 16, *Who only hath Immortality*; That is, Who only has it of Himſelf, abſolute and underived and independent of Any.

See N° 339, 340.

420. vi, 10. How long, *O Lord, Holy and True.* [Gr. ὁ Δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινός, *O Thou that art the Supreme Governour, Holy and True.*]

421.

421. *Rev.* vi, 16. Hide us from the face of *Him that ſitteth on the Throne*, and from the Wrath of the Lamb.

422. vii, 2. Having the Seal of *the Living God.*
See No 339.

423. 10. Salvation to our *God which ſitteth upon the Throne*, and unto the Lamb.

424. 14, 15. ---- have waſhed their robes, and made them white in the blood of the Lamb:
Therefore are they before the Throne of *God*; ---- and *He that ſitteth on the Throne*, ſhall dwell amongſt them.

425. x, 6. And ſware by *him that liveth for ever and ever*, who *created Heaven and the Things that therein are, and the Earth and the Things that therein are, and the Sea and the Things which are therein.*
See No 361.

426. xi, 13. And gave glory to *the God of Heaven.*

427. 16, 17.--- fell upon their Faces, and worſhipped *God*; Saying, We give thee Thanks, *O Lord God Almighty*, [ὁ παντοκράτωρ, *Supreme Lord over all*,] which *art, and waſt, and art to come.*
See No 414, 416.

428. xiv, 7. Fear God, ---- that *made Heaven and Earth and the Sea and the Fountains of Water.*
How This is the peculiar Character of the Father, See No 191, 546, *&c.*

429. xv; 3, 4. And they ſing the Song of *Moſes* the Servant of God, and the Song of *the Lamb*, ſaying; Great and Marvellous are thy Works, *Lord God Almighty*, [ὁ παντοκράτωρ, *Supreme Lord over all*;]
---- For *Thou* † *only art Holy*, [Gr. ὅτι μόνος ὅσιος] *&c.*
† See No 17, 408, 420, 431, 340.

430.

430. *Rev.* xv, 7. The wrath of *God who liveth for ever and ever.*
See No 339.

431. xvi, 5. Thou art righteous, *O Lord, which art and waſt and ſhalt be.* [Gr. ὁ ὢν καὶ ὁ ἦν, ὁσιος, *which art and waſt, and who art the Holy One.*]
See No 414, 429.

432. 7. Even ſo, *Lord God Almighty* [παντοκράτωρ, *Supreme Lord over all,*] true and righteous are thy judgments.
See No 414.

433. 11. And blaſphemed *the God of Heaven.*

434. 14. That great day of *God Almighty,* [παντοκράτορος *Supreme over all.*]
See No 414.

435. xix; 4, 6, 7. ---- worſhipped *God that ſat on the Throne*; ſaying,
---- Alleluia; for the *Lord God Omnipotent,* [ὁ παντοκράτωρ, *Supreme over all,*] reigneth.
---- for the Marriage of *the Lamb* is come.

436. 13, 15. His Name is called, *the Word* of *God*: And *He* treadeth the Wine-preſs of the fierceneſs and Wrath of *Almighty God,* [τοῦ θεοῦ τοῦ παντοκράτορος, *of God the Supreme Lord over all.*]

437. 17. ---- unto the Supper of *the Great God.* [of *God Almighty,* παντοκράτορος, *ver.* 15.]

438. xx; 11, 12. And I ſaw a great white Throne, and him that ſat on it; *from whoſe Face the Earth and the Heaven fled away, and there was found no place for them*;
And I ſaw the dead, ſmall and great, ſtand before *God.*
See No 82, 93.

439. xxi; 5, 6, 7. And *He that ſat upon the Throne* ſaid, Behold, I make all things new; ----

---- I am Alpha and Omega, the Beginning and the End; ----

---- And I will be his *God*, and he ſhall be my Son.

440. *Rev.* xxi, 22. For the *Lord God Almighty* [παντοκράτωρ, *Supreme Lord over all*,] and the *Lamb*, are the Temple of it: In the Greek it is, (ὁ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστι, καὶ τὸ ἀρνίον.) *The* Lord God Almighty *is the Temple of it; and alſo, the* Lamb.

441. xxii, 6. The *Lord God of the Holy Prophets*, &c. That theſe Words are ſpoken of the *Father*; (beſides that the Words [*Lord God*] are never uſed together, but of the Perſon of the *Father*;) appears from their Connexion with what goes before: *ver.* 3, *The Throne of* God *and of the Lamb, ſhall be in it*: ver. 4, *And* His *Name ſhall be in their Foreheads*; [As *ch.* 3, 12, *I will write upon him the* Name *of* my God; And *ch.* xiv, 1, *Having* His Father's Name *written in their Foreheads*:] Ver. 5, *For the* Lord God *giveth them Light*: ver. 6, *And the* Lord God of the Holy Prophets *ſent*, &c.

SECT. IV.

The Paſſages wherein it is declared, that All Prayers *and* Praiſes *ought* primarily *to be offered to* Him, *and that every thing ought to be directed* ultimately *to* His Honour *and* Glory.

441* MAT. iv, 10. *See below*, No 447.

442. v, 16. ---- And *glorify your Father* which is in Heaven.

443.

443. *Mat.* vi, 6. *Pray to thy Father* which is in Secret.

444. 9. Our *Father*, which art in Heaven, &c.
See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 114.

445. vii, 11. ---- ſhall your *Father* which is in Heaven, give good things to them that *ask Him.*

446. xviii; 19, 20. If two of you ſhall agree on Earth, as touching any thing that they ſhall *ask*, it ſhall be done for them of my *Father* which is in Heaven.
For where two or three are gathered together *in my Name*, there am I in the midſt of them.

447. *Luke* iv, 8; and *Mat.* iv, 10. It is WRITTEN, [*Deut.* vi; 13, 14: and x, 20.] Thou *ſhalt worſhip the Lord thy God*, and *HIM ONLY* [not his *Nature* or *Eſſence*, but *Himſelf*, his *Perſon*, *αὐτῷ μόνῳ*, *Him Only*] ſhalt thou *ſerve.*
See No 340, and 689 and Part II, § 43 and 44, and 51; and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 238, 250, 270, 286, 288, 307.
The Favourers of *Sabellius* infer from this Text, that ſince the *Lord God*, (which is here manifeſtly meant of the Perſon of *the Father*,) is *Alone* to be *ſerved* and *worſhipped*; and yet in the New Teſtament there is confeſſedly a Worſhip given alſo to *Chriſt*; therefore the *Father and the Son* are not really *Two* diſtinct *Perſons*, but *One* and the ſame *Individual.* But the Anſwer is very plain: That *as* in Scripture the *Son* is ſtiled *God*; and yet at the ſame time the *Father* is called the *One God*, 1 Cor. viii, 6, and Eph. iv, 6; and the *Only True God*, Joh. xvii, 3; becauſe He only is [*αὐτόθεος*] God Self-exiſtent, and of Himſelf: *As* the *Son* is ſtiled *Lord of all*; and yet at the ſame time the *Father* is called the *Only Lord God*, Jude 4; becauſe He only is Lord, by original underived Authority: *As* the *Son* is affirmed to have in

in him *all the Treaſures of Wiſdom and Knowledge*; and yet at the ſame time, the *Father* is called God *Only Wiſe*, Rom. xvi, 27; becauſe He only hath Wiſdom unoriginated: *As* the *Son* hath *All Power both in Heaven and Earth*; and yet the *Father* is ſtiled *The Only Potentate*, 1 Tim. vi, 15; becauſe He only hath Power abſolutely and originally of Himſelf: *As* the *Son* is *immortal*, and the *Spirit immortal*; and yet of the *Father* it is aſſerted that *He only hath Immortality*, 1 Tim. vi, 16; becauſe He only has it independent and underived: *As* the *Son* is *Good*, and *the Spirit* is *Good*; and yet of the *Father* it is declared, that *there is None Good but One* [ἑις, One Perſon,] *that is God*, Mat. xix, 17; becauſe He Only is the original abſolute underived Good, [*ſee* N° 340 *and* 773:] *As* the *Son* is *Holy*, and the *Spirit Holy*; and yet of the *Father* it is affirmed in the Song of the Lamb, that *He Only is Holy*, Rev. xv, 4; becauſe He only is the unoriginated Fountain of Holineſs: So in This Text likewiſe we are taught, that *God only* [αυτῳ μονῳ, *He*, his *Perſon*, *Himſelf* only] is to be *SERVED* and *Worſhipped*; and yet at the ſame time it is expreſsly and very conſiſtently declared, *Dan.* 7, 14, that to *Him* [to the Meſſiah] *was Given Dominion and Glory, and a Kingdom, that all People and Nations —— ſhould SERVE Him.*

448. *Luke* xi, 13. How much more ſhall your *Heavenly Father* give the Holy Spirit to them that *ask Him.*

449. *Joh.* iv, 23. But the Hour cometh, and Now is, when the true Worſhippers ſhall *worſhip the Father* in Spirit and in Truth: For *the Father* ſeeketh ſuch to *worſhip him.*

450. xii, 28. *Father, glorify Thy Name*: Then came there a Voice from Heaven, ſaying; I have both *glorified it*, and will *glorify it* again.

451. *Joh.* xiv; 13, 14. And whatſoever ye ſhall † *ask in my Name*, That will I do, that *the Father* may be *glorified* in the Son. If ye ſhall *ask* any thing *in my Name*, I will do it.

† *Ask* THE *FATHER in my Name*, ch. xv, 16; and xvi, 23. And ſo ſome MSS read alſo in This Place.

452. 13. That *the Father* may be *glorified* in the Son.

453. xv, 8. Herein is *my Father glorified*, that ye bear much Fruit; ſo ſhall ye be my Diſciples.

454. 16. Whatſoever ye ſhall *ask of the* FATHER *in my Name*, he may give it you.

455. xvi; 23, 24. In that day ye ſhall ask Me nothing. --- Whatſoever ye ſhall *ask the* FATHER *in my name*, he will give it you.

Hitherto have ye *asked* nothing *in my Name*: Ask, and ye ſhall receive; that your joy may be full.

456. 26, 27. At that day ye ſhall *ask in my Name*: And I ſay not unto you, that I will *pray the Father* for you; For *the Father* himſelf loveth you, &c.

457. *Acts* iv; 24, 30. They lift up their Voice *to God*, ſaying; Lord, thou art God; ---- *grant* that --- wonders may be done *by the Name of thy Holy* † *Child Jeſus*.

† See No 869.

458. *Rom.* i, 8. *I thank my God*, through *Jeſus Chriſt*.

459. 9. *God* ---- whom I ſerve [Gr. whom I *worſhip*] in the Goſpel of *his Son*.

460. vii, 25. I *thank God*, through *Jeſus Chriſt our Lord*.

461. viii; 26, 27. The *Spirit* itſelf *maketh Interceſſion* for us ---:

And He that ſearcheth the Hearts, knoweth what is the * Mind of *the Spirit*; becauſe he *maketh interceſſion* for the

the Saints according to the Will of GOD. [Gr. κατὰ Θεὸν ἐντυγχάνει, *intercedes with* GOD.]

* *Note*; theſe Words, φρόνημα τῦ πνύματος, *the Mind of the Spirit*, are a very ſtrong Argument for the real Perſonality of the Holy Ghoſt.

462. *Rom.* xv, 6. That ye may with one mind and one mouth *glorify God*, even the *Father* [or, *the God and Father*, τὸν Θεὸν καὶ πατέρα] of our Lord Jeſus Chriſt.

463. 7. As *Chriſt* alſo received us, *to the Glory of God.*

464. 30. I beſeech you, brethren, for the *Lord Jeſus Chriſts* ſake, and for the Love of *the Spirit*, that ye ſtrive together with me in your *Prayers* to *God* for me.

465. xvi, 27. *To God* only Wiſe, *be glory* through *Jeſus Chriſt* for ever, Amen.

466. 1 *Cor.* i, 4. I *thank my God* always on your behalf, for the grace of *God*, which is given you *by Jeſus Chriſt.*

467. xv, 57. *Thanks be to God*, which giveth us the Victory, *through our Lord Jeſus Chriſt.*

468. 2 *Cor.* i, 3. *Bleſſed* be God, even *the Father of our Lord Jeſus Chriſt.*

469. 20. For all the Promiſes of *God* in Him [*in Chriſt*,] are yea; ---- unto the *glory of God* by us.

470. ii, 14. *Thanks be unto God*, which always cauſeth us to triumph *in Chriſt.*

471. ix, 13. ---- they *glorify God*, for your profeſſed ſubjection unto the Goſpel of *Chriſt.*

472. *Gal.* i, 5. To whom *be glory* for ever and ever, Amen.

The Word, *whom*, is ambiguous in this place; and may refer either to *Chriſt*, or to *God*. But, in the moſt natural conſtruction of the Words, it refers to *God*, the *Father*. 473.

473. *Epheſ.* i; 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt,* who hath bleſſed us with all ſpiritual Bleſſings in heavenly places *in Chriſt.*

474. 6, 7. To the *Praiſe of the Glory of his* [the *Father's*] *Grace,* wherein *He* hath made us accepted *in the Beloved,* [viz. *in Chriſt*;]
In whom we have Redemption through his Blood, &c.

475. 12. That we ſhould be *to the Praiſe of His* [viz. the *Father's*] *Glory*; who firſt truſted *in Chriſt.*

476. 14. Which [*Spirit*] is the Earneſt of our Inheritance, ---- unto *the* † *Praiſe of HIS Glory.*
† *The Praiſe of God,* the *Father*; as appears from the ſame Phraſe repeated twice before, *ver.* 6 & 12: Though, in this 14*th verſe,* the firſt obvious conſtruction of the Words, does indeed refer them to *Chriſt,* as being laſt mentioned *ver.* 13.

477. 16, 17. ---- ceaſe not *to give Thanks* for you, making mention of you *in my Prayers*;
That *the God of our Lord Jeſus Chriſt,* the *Father* of glory, &c.

478. ii; 16, 18. And that *he* [viz. *Chriſt*] might reconcile Both *unto God.*----*Through Him* we Both have an Acceſs, by one Spirit, *unto the Father.*

479. iii. 12. *In whom* we have boldneſs and acceſs [*to the Father*;] with confidence by the Faith of Him.

480. 14, 16. I *bow my knees unto the Father of our Lord Jeſus Chriſt*;
--- that He would grant you, &c.

481. 21. *Unto him* be Glory in the Church *by Chriſt Jeſus,* throughout all Ages, world without end, Amen.

482. v; 19, 20. *Singing* ---- in your Heart † *to the Lord*; *Giving*

Giving thanks always for all things *unto God and the Father*, in the Name of our *Lord Jesus Christ*.

† See No 713, 722, 492.

483. *Ephes.* vi, 6. *Praying* always with all Prayer and Supplication *in the Spirit*.

484. *Phil.* i; 3, 4, 6. I *thank my God* upon every remembrance of you.

Always in every *Prayer* of mine for you all, making requeſt with joy.

Being confident of this very thing, that *He* which hath begun a good work in you, will perform it until the day of *Jeſus Chriſt*.

485. 11. Filled with the Fruits of righteouſneſs, which are *by Chriſt Jeſus*, unto the *Glory and Praiſe of God*.

486. ii, 11. And that every Tongue ſhould confeſs that *Jeſus Chriſt is Lord*, to the *glory of God* the *Father*.

487. iii, 3. Which *worſhip God* in *the Spirit*, and rejoice *in Chriſt Jeſus*.

488. iv; 6, 7. In every thing by *Prayer* and Supplication with *Thanksgiving*, let your requeſt be made known *unto God*.

And the peace of *God*---ſhall keep your Hearts and Minds *through Chriſt Jeſus*.

489. 20. Now *unto God and our Father be glory*, for ever and ever, Amen.

490. *Col.* i, 3. We *give thanks to God and the Father* [or, *the God and Father*, τῷ θεῷ καὶ πατρὶ] *of our Lord Jeſus Chriſt*; *praying* always for you.

491. 12. *Giving thanks* unto *the Father*.

492. iii; 16, 17. In Pſalms and Hymns and Spiritual Songs, ſinging with grace in your hearts † *to the Lord*.

And

And whatſoever ye do in word or deed, do all *in the Name of the Lord Jeſus*, giving *thanks to God and the Father* by *Him*.

† See No 722, 713, and 482.

493. *Col.* iv; 2, 3. Continue in *Prayer*, --- with *Thanksgiving*. ---- *praying* alſo for Us, that *God* would open unto us a door of utterance, to ſpeak the myſtery of *Chriſt*.

494. 1 *Theſ.* i; 1, 2. Grace ---- from *God our Father*, and the *Lord Jeſus Chriſt*.

We *give thanks to God* always, &c.

495. iii; 9, 10, 11. What *Thanks* can we render *to God* again for you, for all the Joy wherewith we joy for your ſakes before *our God*.

Night and day *praying* exceedingly, that we might ſee your Face, &c.

Now *God himſelf and our Father*, [or, *God himſelf even our Father*, or, *our God and Father himſelf*,] and *our Lord Jeſus Chriſt*, direct our way unto you.

496. 2 *Theſ.* i; 2, 3.----from *God* our *Father*, and [*from*] the *Lord Jeſus Chriſt*.

We are bound to *thank God* always, &c.

497. 11, 12. We *pray* always for you, that *our God* would count you worthy---

That the Name of our Lord *Jeſus Chriſt* may be glorified in you, and ye in Him, according to the grace of *our God* and [*of*] the *Lord Jeſus Chriſt*.

498. ii, 13. We are bound to *give thanks* always *to God* for you, brethren beloved of *the Lord*; becauſe *God* hath, &c.

499. 1 *Tim.* i, 17. Now *unto the King Eternal, Immortal*, † *Inviſible, the only Wiſe God*, be *Honour and Glory* for ever and ever, Amen.

† See No 11.

500. 1 *Tim.* ii; 1, 3, 5. That firſt of all, *Supplications, Prayers, Interceſſions and giving of Thanks,* be made for all men. ----
For this is good and acceptable in the Sight of † *God our Saviour.*
----For there is *One God,* and *One Mediator,* &c.
† Viz. *the Father.* See N° 244; and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 84, 85.

501. 5, 8. For there is † *One God,* and *One Mediator,* &c.
I will therefore, that men *pray* every where, lifting up holy hands, *&c.*
† See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 115.

502. v, 5. Truſteth in *God,* and continueth in *Supplications* and *Prayers* night and day.

503. vi; 14, 15, 16. The appearing of our Lord *Jeſus Chriſt*; which *He* [viz. *God the Father*] ſhall ſhew, who is the Bleſſed and Only Potentate, the King of Kings and Lord of Lords;
Who only hath Immortality, dwelling in the Light which no Man can approach unto, whom no man hath ſeen or can ſee, *to whom be Honour and Power everlaſting,* Amen.

504. 2 *Tim.* i; 2, 3. Peace from *God* the Father; and [*from*] *Chriſt Jeſus our Lord.*
I *thank God,* whom I ſerve from my Fore-Fathers with pure conſcience, that without ceaſing ----- in my *Prayers* night and day.

505. *Tit.* iii; 4, 5. I *thank my God,* making mention of thee always in my *Prayers:*
Hearing of thy Love and Faith, which thou haſt towards *the Lord Jeſus.*

506. *Heb.* iv; 14, 16. Seeing then that we have *a great High-Prieſt,* that is paſſed into the Heavens, *Jeſus the Son of God*;--
Let us therefore come boldly *unto the Throne of Grace,* that we may obtain Mercy, *&c.*

507.

507. *Heb.* vii, 25. Wherefore he is able alſo to ſave them to the uttermoſt, that *come unto God by him*, ſeeing he ever liveth to make *Interceſſion* for them.

508. x; 21, 22. Having an High-Prieſt, [*Gr.* a Great Prieſt, *viz.* Chriſt,] over the Houſe of *God*;
Let us *draw near* with a true Heart, in full Aſſurance of Faith.

509. xiii, 15. *By him* therefore let us offer the Sacrifice of *Praiſe to God* continually.

510. 1 *Pet.* i, 3. *Bleſſed be* the *God and Father* of our Lord Jeſus Chriſt.

511. 17, 18, 19. And if ye *call on the Father* ----,
Foraſmuch as ye ----- were redeemed ----- with the precious Blood of *Chriſt*.

512. 21. Who *by him* [by Chriſt] do believe in *God*, that raiſed him up from the dead, and gave him glory; *that your Faith and Hope might be in God.*

513. ii, 5. To *offer up* ſpiritual Sacrifices acceptable *to God* through *Jeſus Chriſt*.

514. iii, 18, For *Chriſt* alſo hath once ſuffered for Sins ----- that he might *bring us to God.*

515. iv, 11. That *God* in all things *may be glorified*, through *Jeſus Chriſt.*

516. v; 10, 11. The *God* of grace, who hath called us unto his eternal glory *by Chriſt Jeſus*; ----- ſtrengthen, ſettle you;
To Him be *glory and dominion* for ever and ever, Amen.

517. 1 *John* iii; 21, 22, 23. Then we have *confidence towards God*;
And *whatſoever we ask*, we receive of him, becauſe we keep his Commandments;

And this is his Commandment, that we ſhould believe on the Name of *his Son Jeſus Chriſt.*

518. 1 *John* v, 14. And This is the Confidence that we have in Him; that if we *ask* any thing according to his Will, *he heareth us.*

It is ambiguous by the Conſtruction of the Words, whether This refers to *Chriſt*, or to *God.* But by the Scope of the whole Diſcourſe, it ſeems rather to refer to *God*, the *Father.*

519. *Jude* 20. Praying, *in* the *Holy Ghoſt.*

520. 25, *To* the only wiſe *God* our † Saviour, *be glory and majeſty, dominion and power*, both now and ever, Amen.

† See No. 16, *and* 244.

521. *Rev.* iv, 8. Holy, Holy, Holy, *Lord God Almighty*, which was, and is, and is to come.

See No. 414.

522. 9, 10, 11. And when thoſe Beaſts [Gr. ζῶα, *Living Creatures*, the living Creatures *full of Eyes*, the whole *Multitude* of the Church,] give *glory and honour and thanks to him that ſat on the Throne, who liveth for ever and ever*;

The four and twenty Elders *fall down before him that ſat on the Throne*, and *worſhip him that liveth for ever and ever*, and caſt their Crowns before the Throne, ſaying;

Thou art worthy, O Lord, to receive *glory and honour and power*; for Thou haſt created all things, and for thy Pleaſure they Are, and were created.

See No. 339, 417, 418, 361.

523. v, 14. And the four and twenty Elders fell down and *worſhipped him that liveth for ever and ever.*

See No. 339.

524. vii; 11, 12. ---- fell down before the Throne on their Faces, and *worſhipped God*, ſaying, Amen; *Bleſſing and*

and glory and wiſdom and thankſgiving and honour and power and might, be *unto our God* for ever and ever, Amen.

525. *Rev.* xi; 16, 17. ---- fell upon their Faces, and *worſhipped God*,
Saying, We *give thee Thanks, O Lord God Almighty*, which art, and waſt, and art to come.
See No. 414.

526. xiv; 6, 7. ---- The *everlaſting Goſpel* ---- ;
Saying with a loud voice, Fear God, and give glory to him ---- ; and *worſhip HIM that made Heaven and Earth, and the Sea and the Fountains of Water.*
See No. 361.

527. xv; 3, 4. And they ſing the Song of *Moſes* the Servant of God, and the Song of *the Lamb*, ſaying; Great and Marvellous are thy Works, *Lord God Almighty*; juſt and true are thy Ways, thou King of Saints.
Who ſhall not fear thee, O Lord, and *glorify thy Name?* For *Thou only* art *Holy*; for all Nations ſhall come and *worſhip before thee.*
See No. 17, 414.

528. xix, 1. Salvation and *glory and honour* and power, *unto the Lord our God.*

529. 4, 5, 6, 7. ---- fell down and *worſhipped God that ſat on the Throne*, ----
Praiſe our God, all ye his Servants, and ye that fear him, both ſmall and great.
---- Alleluia; for the *Lord God Omnipotent* reigneth.
Let us be glad and rejoice, and *give honour to him*; For the Marriage of *the Lamb* is come.
See No. 435, 414.

530. 10. *Worſhip God:* For the Teſtimony of *Jeſus*, is *the Spirit of Prophecy*; [*or*, The *Spirit* of Prophecy is (only) the Teſtimony of *Jeſus.*]
Theſe Words are by moſt Commentators interpreted very obſcurely. The Meaning ſeems to be;

Worſhip God only, (ſaith the Angel,) *and not Me; For I am only your Fellow-ſervant, a* prophetical Spirit, *ſent forth to bear Teſtimony concerning Jeſus, as you your ſelf alſo do.*

531. *Rev.* xxii; 3, 4. The Throne of *God* and of the *Lamb*, ſhall be in it; and his Servants ſhall *Serve him*, [Gr. *ſhall worſhip him*;] And they ſhall * ſee his Face, and his † Name ſhall be in their Fore-heads.

* As, *Matth.* v, 8. *They ſhall ſee God.*

† As, *ch.* xiv, 1. *Having his Father's Name written in their Fore-heads.*

532. 9. See thou do it not: ---- *worſhip God.*

See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 117.

CHAP.

CHAP. II.

Of the SON of GOD.

SECT. I.

The Paſſages of the New Teſtament, wherein He *is ſtiled* God.

533. MAT. i, 23, They ſhall call his Name, *Emmanuel*; which, being interpreted, is, *God with us.*

The Word *God*, in this place, is either meant of *the Father*: And then it ſignifies, his manifeſting himſelf to us more *immediately*; his *ſpeaking unto us in theſe laſt days, by his* own *Son*, Heb. i, 1. Or, if it is to be underſtood of *the Son*; then it ſignifies, his taking upon him humane Fleſh, and dwelling familiarly amongſt us.

'Tis uſual, in prophetick Expreſſion, to foretel that *God Himſelf* will do That, which in the Event He does *by his Son*: 'Tis the Style which runs through the whole Bible. The Name *Emmanuel* [*God with us*,] and *Jehovah-Tſidkenu* [*The Lord our Righteouſneſs*,] and the like; prove nothing more (in Point of Argument,) than even the Names of Places, *Jehovah-Jireh*, *Jehovah-Shammah*, *Jehovah-Shalom*, *Jehovah-Niſſi*, &c.

534. *Luke* i; 16, 17. Many ---- ſhall he [*viz. John* the Baptiſt] turn to *the Lord their God*; And he ſhall go before *Him*, &c.

Though

Though theſe Words [*the Lord their God*] in the Style of St. *Luke*, and according to the whole Analogy of Scripture, cannot but ſignify *the Father*, (for *the Son* is no where ſo ſtiled:) yet, (which hardly any Commentators have taken notice of,) they are, in ſtrictneſs of Conſtruction, immediately connected with the following Word, *Him*; which muſt neceſſarily be underſtood of *Chriſt*. Concerning which manner of ſpeaking, ſee No. 538 *and* 293.

See alſo my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 119.

535. *John* i, 1. In the beginning was the Word, and the Word was with *GOD*, and the Word *was God.*

In the beginning.] Before all Ages; before the Creation of the World; *before the World was*, John xvii, 5. And *ver.* 3d of This Chapter, *All things were made by him, and without him was not any thing made, that was made*. And *ver.* 10, *The World was made by him.* Thus was this Phraſe conſtantly underſtood in the Primitive Church. And nothing can be more forced and unnatural, than the Interpretation of the *Socinian* Writers; who underſtand, *In the Beginning*, to ſignify only, *At the firſt Preaching of the Goſpel.*

Was the Word.] The *Word*, the *Oracle* of God, the Great *Revealer* of the Will of God to Mankind. *Rev.* i, 5, *The Faithful Witneſs*. *Rev.* iii, 14, *The Faithful and True Witneſs*. *Rev.* xix, 11, *Faithful and True*. *Rev.* xix, 13, *And his Name is called, the WORD of God.* [Λόγος, — ὁ ἰδιος τοῦ πατρὸς Ἑρμηνεὺς καὶ Ἄγγελος. The *Word*, The *Interpreter* and *Meſſenger of his Father*, Athanaſ. contr. Gentes.]

And the Word was with GOD.] Not ἐν τῷ θεῷ, but πρὸς τὸν θεὸν, *was preſent with God.* Was *with the* Father, 1 *John* i, 2. *Had glory with GOD, before the World was*, John xvii, 5. *I was by him, as one brought up with him*, Prov. viii, 30.

And

And the Word was God.] Was that viſible Perſon, who under the Old Teſtament appeared ἐν μορφῇ θεοῦ, *in the Form of God*, Phil. ii, 6. *In whom the Name of God was*, Exod. xxiii, 21. *God, the Angel of the Lord*, Zech. xii, 8; Hoſ. xii, 3, 4; Gen. xxxi, 11, 13; and Gen. xlviii, 15, 16. Μεθέξει τοῦ ἐξ Αὐτοθεὸς θεοποιούμενος, *God by Communication of Divinity from Him who is of Himſelf God*; Origen. in Johann. *pag.* 46, Huetii.

If this be the right Interpretation of the Text; then the words, ἐν ἀρχῇ ἦν ὁ λόγος, *In the Beginning was the Word*; and ὁ λόγος σὰρξ ἐγένετο, *The Word was made Fleſh*; mean, that the *ſame Perſon* who *in the Fulneſs of Time* was *made Man* and *dwelt with Us*, did before dwell *with God*, and acted in the Capacity of a *Divine Perſon*, as the *viſible Image of the inviſible God*, by whom God *made all Things*, and by whom all Things were from the beginning tranſacted between God and the Creature. But on the Other ſide, if the word λόγος here ſignifies [λόγος ἐνδιάθετος] *the internal Reaſon* or *Wiſdom of the Father*, (which Opinion was expreſly condemned at the Council of *Sirmium*;) then the words σὰρξ ἐγένετο, *ver.* 14, *was made Fleſh*, can mean only *figuratively*, that the *Wiſdom of the Father* dwelt in the *Man Chriſt*; which is really making him no other than a *Mere Man*. See *my Commentary on* 40 *ſelect Texts in Anſwer to Mr.* Nelſon, *pag.* 177, 178.

See alſo *Origen's* Comment on *John* i; And *Euſebius de Eccleſiaſticâ Theologia*, *lib.* 2, *cap.* 17.

536. *John* x, 33. Thou, being a Man, makeſt thy ſelf *God*.

See No 580; and my *Commentary on* 40 *ſelect Texts*, *in Anſwer to Mr.* Nelſon, *p.* 136, 144. And Dr. *Bennet* on the *Trinity*, *p.* 122.

537.

537. *John* xx, 28. And Thomas anſwered and ſaid unto him, *My Lord and my God.*

See N° 535.

538. *Acts* xx, 28. To feed the Church of *God*, which *He* hath purchaſed *with his own Blood.*

In this place, the word *God*, might poſſibly be underſtood of *Chriſt*, in like manner as in *Joh.* i, 1. But the beſt and moſt antient Copies read it, and the moſt antient Fathers cite it, *The Church of the LORD:* And therefore *That* is probably the *True Reading.* Or, if the word *God*, be underſtood to mean *the Father*; (which, if *That* Reading be allowed, is the moſt natural Interpretation;) then, *his own Blood*, muſt ſignify, *the Blood of his own Son.* Or, laſtly, ſuppoſing (as before) that the word [*God*] is genuine, and ſignifies *the Father*; ſtill the following words, *He hath purchaſed with his own Blood*, may be underſtood of *Chriſt*, in the ſame manner of Speaking that we find uſed by *St. Luke*, ch. i; 16, 17, (ſee above, N° 534.) Not much unlike to which, is the Expreſſion *St. John* in his firſt Epiſtle frequently uſes, and particularly 1 *Joh.* iii, 5, *Ye know that HE was manifeſted to take away our Sins; and in HIM is no Sin:* Where the words, *He*, and *Him*, muſt of neceſſity be referred to *Chriſt*, though without any antecedent mention of him, *the Father only* having been before ſpoken of, *ver.* 1, *Behold, what manner of Love the FATHER hath beſtowed upon us*, &c. And the ſame ſeems to be the true conſtruction of thoſe other words, *ver.* 16, *Hereby perceive we the Love of GOD*, [ſee N° 293,] *becauſe* [ἐκεῖνος] *He* (viz. *Chriſt*) *laid down his Life for us:* Which *St Paul* expreſſes more fully, *Rom.* v, 8, *GOD commendeth his Love towards us, in that while we were yet Sinners, CHRIST died for us.*

See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 127.

539.

539. *Rom.* ix, 5. Of whom ----- Chriſt came, who is over all, *God* bleſſed for ever, Amen.

The Greek words [ἐξ ὧν ὁ Χριστὸς, —— ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, Ἀμήν,] are of ambiguous conſtruction; and may ſignify, either [*Of whom Chriſt came: God, who is over all, be bleſſed for ever, Amen*;] or, [*Of whom Chriſt came, who is over all: God be bleſſed for ever, Amen*;] or, [*Of whom Chriſt came, who is over all God bleſſed for ever, Amen.*] In favour of the Two former rendrings, may be alledged the Uſe of the Word [Εὐλογητὸς, *Bleſſed*,] as applied generally to *God the Father*, by way of Eminence, in other places of Scripture; as *Dan.* iii, 28; *Pſal.* lxxxix, 52; *Rom.* i, 25; 2 *Cor.* i, 3; and xi, 31; *Eph.* i, 3; 1 *Pet.* i, 3; and in That moſt remarkable place, *Mar.* xiv, 61, Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς ΤΟΥ ΕΥΛΟΓΗΤΟΥ; *Art thou the Chriſt, the Son of* THE BLESSED. But the Latter of the three, was pitcht upon by our Tranſlators, as the more *obvious* rendring of the Words. And indeed the Senſe, even as expreſſed in our Tranſlation, is not difficult. For, as the ſame Apoſtle tells us, 1 *Cor.* xv, 27, that *when he ſaith, All things are put under Chriſt, 'tis manifeſt that He is excepted, which did put all things under him*: ſo Here in like manner, when he repeats the very ſame thing, that *Chriſt is God over all*, (or, that *Chriſt is over All*; the word, θεὸς *God*, being wanting in many MSS;) and *ch.* x, 12, that he is *Lord over all*; and *Acts* x, 36, *he is Lord of all*; 'tis manifeſt again, that *HE* muſt needs be excepted, by Communication of whoſe Divine Power and Supreme Authority, *Chriſt* is *God or Lord over all.*

See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon. *p.* 68, 86.

540. 1 *Tim.* iii. 16. *God* was manifeſt in the Fleſh, *&c.* [*or*, the Myſtery——*which* was manifeſt, *&c.* As, *Col.* i. 27, The Riches of the glory of this *myſtery*,——which is *Chriſt*.]

It

It has been a great Controverſy among Learned men, whether [θεός] or [ὅς] or [ὁ,] be the true Reading in this place. All the old Verſions have it, *qui* or *quod*. And *all* the antient Fathers, though the Copies of many of them have it now in the Text it ſelf, [θεὸς, *Deus*;] yet from the Tenour of their Comments upon it, and from their * never citing it in the *Arian* controverſy, it appears they always read it, *qui* or *quod*; till the time of *Macedonius*, under the Emperor *Anaſtaſius*, in the beginning of the ſixth Century. Of the two Paſſages cited to the contrary by the learned Dr. *Mills*, in his Appendix; *That* from *Juſtin Martyr* does not prove he *did*, but rather that he did *not*, read it θεὸς; and *That* from *Athanaſius*, is out of a Book acknowledged to be ſpurious. But it is not, in reality, of great Importance. For the Senſe is evident; that That Perſon was manifeſt in the Fleſh, whom *St. John* in the Beginning of his Goſpel ſtiles [θεὸς] *God*. 542

* *No One, that I know, of all the Catholick Fathers,* (ſaith Dr. *Mills*,) *who profeſſedly collected all the Texts of Scripture in Proof of Chriſt's Divinity; ever alledged This Text, before the Year* 380. Gregory Nyſſen *firſt of all*, &c.

E patribus Catholicis, quibus id operæ datum, ut Divinitatem Chriſti locis S. Scripturæ undique conquiſitis adſtruerent; ante annum Chriſti 380, nemo, quod quidem ſciam, Textum hunc in medium produxit. *Gregorius Nyſſenus* primus omnium, &c. *Mill. in locum.*

Note: It muſt not be judged from the preſent Copies of *Nyſſen*, and Others, but from the *Manner* of their *commenting* upon the place, how the Text was read in *Their* Days.

541. *Tit.* ii. 13. The glorious appearing of the great *God*, and our *Saviour Jeſus Chriſt*.

See N° 395. Many

Many modern Writers underſtand this whole Sentence to belong to one and the ſame Perſon, *viz. Chriſt:* As if the Words ſhould have been rendred, *The appearing of our great God and Saviour Jeſus Chriſt.* Which Conſtruction, the Words will indeed grammatically bear; as do alſo thoſe in 2 *Pet.* i, 1. But it is much more reaſonable, and more agreeable to the whole Tenor of Scripture, to underſtand the former part of the words to relate to *the Father:* The word, *God*, with any High Title or Epithet annexed, always ſignifying *the Father* only; See above, *Ch.* I, *Sect.* 3; and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 85, &c.

542. *Heb.* i, 8. But unto the Son [*or* concerning the Son, πρὸς τὸν υἱὸν,] he ſaith; Thy Throne, O † *God*, is for ever and ever.

See No 535.

† The word being in the Hebrew (*Pſal.* xlv, 6,) אלהים; and (as our Tranſlators underſtand the Conſtruction,) neceſſarily applied to the Perſon of the *Son* ſingly, as contradiſtinguiſhed from the Perſon of the *Father*; (the *Father* being alſo ſingly, in the very ſame Paſſage, ſtiled אלהים אלהיך God, even *Thy* God;) ſhows demonſtrably how weak it is to underſtand *That word*, in other places of the Old Teſtament, as ſignifying a *Plurality* of Perſons.

Alſo in what Senſe the word, *God*, [ὁ θεὸς, in the vocative Caſe,] applied here to *the Son*, is to be underſtood; appears evidently from its Connexion with the Words immediately following. *Thy Throne, O* GOD, [*viz.* the Son,] *is for ever and ever*; —— *Thou haſt loved Righteouſneſs,* —— *Therefore* GOD, *even* THY GOD, [ὁ θεὸς, ὁ θεός σου] *hath anointed Thee with the Oil of gladneſs above thy Fellows.*

Nevertheleſs it ought not to be concealed, that the Words [*Thy Throne, O God, is*, &c.] may with equal

equal Propriety, both from the *Greek* and *Hebrew*, be alſo thus rendred, [*God is thy Throne*, &c.] That is, *God is* the ſupport of *thy Throne* &c.

543. 2 *Pet.* i, 1. See N° 289.

544. 1 *Joh.* iii, 16. See N° 293, 534, 538.

545. v; 20, 21. See N° 410.

SECT. II.

The Paſſages, wherein it is declared, that the World was made by [*or* through] *Him.*

546. JOH. i, 3. All things were made † *by him* [δι' αὐτοῦ, *through* him,] and without him was not any thing made that was made.

† The Note of *Euſebius* upon this place is very pertinent, and expreſſes the Unanimous Senſe of the Catholick Church.

When the Evangeliſt (ſays he) *affirms that all things were made* [ὑπ'] by (*or* through) Him, *he therein declares the Miniſtration of the Word* to God (the Father.) *For whereas he might have expreſſed it thus,* All things were made [ὑπ' αὐτοῦ,] by him as the Efficient Cauſe; *he does not ſo expreſs it, but Thus*; All things were made [δι' αὐτοῦ,] by him as the Miniſtring Cauſe; *That ſo he might refer us to the Supreme Power and Efficiency of the Father, as the Maker of all things.*

Λέγων ὃ δι' αὐτοῦ γεγόνασι ..... τὰ πάντα, τὸ ὑπουργικὸν ἅμα καὶ [λόγου] παράστησι· Δυνάμενος γὰρ ὁ Εὐαγγελιστὴς εἰπεῖν, πάντα ὑπ' αὐτοῦ ἐγένετο,--- οὐχ' ὑπ' αὐτοῦ, ἔφη, ἀλλὰ Δι' αὐτοῦ· ἵνα ἡμᾶς ἀναπέμψῃ ἐπὶ τὴν τῶν ὅλων ποιητικὴν καὶ πατρικὴς αὐθεντίαν. *De Eccleſiaſt. Theol. lib.* 1. *cap.* 20.

Even

Even *Tertullian*, commenting upon this very Text; [Alium, *per quem* omnia; Alium, *à quo* omnia;] *One*, ſaith he, *OF whom are all things*; *Another*, *BY* (or *THROUGH*) *whom are all things*. Adverſ. Prax. c. 21.

This Phraſe therefore, [δι' αὐτοῦ, *per illum*, *By* or *Through Him*,] is uſed to diſtinguiſh the Operation of *the Son*, from that of the *Father*, when each of them are ſaid to create the World. Thus *St. Paul* expreſly, 1 *Cor.* viii, 6; *To us there is but One God*, [viz.] *the Father*, *OF whom* [ἐξ οὗ, ex, *or* à quo,] *are all things*, *and We in Him*; *and One Lord*, [viz.] *Jeſus Chriſt*, *BY* (or *Through*) *whom*, [δι' οὗ, per quem] *are all things*, *and we by him*. So again, *Epheſ.* iii, 9, GOD *who created all things*, *BY* [διὰ] *Jeſus Chriſt*. And *Heb.* i, 2, *By* [διὰ] *whom alſo*, *HE made the Worlds*. The bare Uſe of the Præpoſitions *ſingly*, is not indeed of itſelf a ſufficient Foundation for theſe Diſtinctions: (For δι' οὗ is uſed alſo of the Father, *Rom.* xi, 36, and *Heb.* ii, 10, *By whom are all things*: And, ἐν αὐτῷ, of the Son, *Col.* i. 16, *BY* or *IN him were all things created*:) But when they are uſed *in expreſs Contradiſtinction to each other*, as in that paſſage now cited, 1 *Cor.* viii, 6; they cannot but determine the Truth of an Interpretation grounded at the ſame time on other Texts, and upon the whole Tenour of Scripture. See No 1228.

All things were made by him.] The *Socinian* Interpretation of theſe words, that *The New Creation was made by him*, or, *All things relating to the Diſpenſation of the Goſpel were Done by him*, is extremely forced and unnatural. For though the words may poſſibly be rendred, *All things were Tranſacted by him*; yet This will neceſſarily mean, ἀπ' ἀρχῆς, *from the Beginning*, from the Beginning *of the World*: Other expreſs Texts leading us unavoidably, to carry the interpretation of This ſo High. *Ver.* 10th of This Chapter; *The World was made by him*. And *Ver.* 14,

σὰρξ ἐγένετο, *he Became Fleſh*, i. e. *a Man*; Which neceſſarily ſignifies that he exiſted *before*: For, the paſſage alledged to the contrary, *ver.* 6, ἐγένετο ἄνθρωπος, is wholly wide of the purpoſe; the word ἄνθρωπος there, not being the *prædicate* to ἐγένετο. Again, Heb. i, 2: *By whom alſo he made the Worlds*, [τοὺς αἰῶνας, the *Ages*:] which cannot be underſtood of the State of the Goſpel Only. *Col.* i, 16, *For by him were all things created, that are in Heaven, and that are in Earth, viſible and inviſible*, &c.

See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 131.

547. *Joh.* i, 10. The Word was made *by* [or *through*] *Him.*

548. 1 *Cor.* viii, 6. To Us there is but One God, [*viz.*] the the Father, *Of whom* are all things, and We in Him; and One Lord, [*viz.*] Jeſus Chriſt, *By whom* are all things, and We by Him.

See No 8, *and* 546, *and* 1228; and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 68, 94.

549. *Epheſ.* iii, 9. *God*, who created all things † *by Jeſus Chriſt.*

† Note, theſe laſt Words are not found in the moſt antient Copies. *See above*, No 191.

550. *Col.* i; 16, 17. For *by him* [Gr. *in him*] were all things created, that are in Heaven and that are in Earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers, all things were created *by him* [or, *through him*,] and for him.

And he is before all things, and by him all things conſiſt.

Nothing can be more forced and unnatural, than the *Socinians* Interpretation of this paſſage; who underſtand it figuratively, of the *New Creation* by the Goſpel.

See No 546 *and* 1228.

551.

551. *Heb.* i, 2. *By whom* alſo *He* made the Worlds.

552. 10, 11. And [πρὸς τὸν υἱὸν, (as before, πρὸς τοὺς ἀγγέλους,) *with regard to the Son*, or *concerning the Son*, he ſaith;] Thou, Lord, in the Beginning haſt laid the Foundation of the Earth, and the Heavens are the Works of thine Hands:

They ſhall periſh, but thou remaineſt; and they all ſhall wax old, as doth a garment;

And as a Veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.

Theſe words, ſpoken of *God* by the Pſalmiſt, and applied thus to the *Son* by the Apoſtle, are a Paraphraſe of what he had ſaid above, *Ver.* 2. *By whom alſo he made the Worlds.* Unleſs poſſibly they be intended as a deſcription of the *immutability* of the *Father*, for a *confirmation and aſſurance* of what he had declared in *ver.* 8, 9.

553. iii, 3. For This Man was counted worthy of more glory than Moſes, inaſmuch as *he who hath builded the Houſe*, hath more honour than the Houſe.

SECT. III.

The Paſſages, wherein are contained the Other Higheſt Titles, Perfections *and* Powers, *aſcribed to* Him *in the New Teſtament.*

553* MAT. ix, 2. Thy *Sins* be *forgiven* thee. [See Dr. *Bennet* on the *Trinity*, p. 101.]

554. 4. And Jeſus, † *knowing their thoughts*, &c.

† See N° 362, 669.

555. *Mat.* xi, 27. And † no man knoweth the Son, but the Father; * neither *knoweth* any man *the Father*, save *the Son*, and he to whomsoever the Son will reveal him.

† The intended *Humiliation and Incarnation of Christ*, and the *Preaching of the Gospel to the Whole World*, was a Mystery hid from Ages and from Generations, in the secret Counsel of *God*; and which even the Angels themselves desired to look into.

* This is expounded by *St. John*, ch. i, 18; *No man hath seen God at any time*; *The only begotten Son, which is in the Bosom of the Father, he hath declared him*; that is, hath revealed his whole Will. And 1 *Joh.* v, 20; *The Son of God is come, and has given us an Understanding, that we may know him that is True:* Which see explained in the Note under No 410.

The Father of our Lord Jesus Christ (saith *Irenæus*) *manifests and reveals himself to All, whom he is at all revealed to, by his Word which is his Son. For They know the Father, to whomsoever the Son will reveal him. Now the Son, co-existing always with the Father, reveals the Father of old, even always from the beginning, to* Angels and Archangels and Powers and Dominions, *and to* Men, *whom God thinks fit to reveal himself to.*

Pater Domini nostri Jesu Christi, per verbum suum, qui est filius ejus, per eum revelatur & manifestatur omnibus, quibus revelatur. Cognoscunt enim eum hi, quibus revelaverit filius. Semper autem co-existens filius Patri, olim & ab initio semper revelat Patrem & Angelis & Archangelis & Potestatibus & Virtutibus & Hominibus, quibus vult revelare Deus. *Lib.* 2. *cap.* 55, *in fine.*

556. xii, 6. In this place is One *greater than the Temple.* See Dr. *Bennet* on the *Trinity*, *p.* 114.

557.

557. *Mat.* xi, 25. And Jeſus *knew their Thoughts*, &c.
See No 362, 340, 669.

558. xviii, 20. Where two or three are gathered together in my Name, *there am I in the midſt of them.*

559. xxviii, 18. *All Power* ---- in Heaven and in Earth.
See No 768.

560. 20. And lo, *I am with you always, even unto the End of the World.*

561. *Mar.* i, 1. Jeſus Chriſt, the *Son of God.*
And ſo frequently in other Places.

561* ii, 5, and *Luke* v, 20. Thy *Sins* be *forgiven* thee.
[See Dr. *Bennet* on the *Trinity*, *p.* 101.]

562. 8. Jeſus *perceived* in his Spirit, that *they ſo reaſoned within themſelves.*

563. xvi, 20. The Lord *working with them.*

564. *Luke* vii; 39, 40. The Phariſee ----- *ſpake within himſelf*; -----
And *Jeſus anſwering*, ſaid unto him, &c.

565. ix, 47. Jeſus, *perceiving the Thought of their Heart.*
See No 554.

566. xxi, 15. *I will give* you a Mouth and Wiſdom.
See Dr. *Bennet* on the *Trinity*, *p.* 115, 116.

567. *Joh.* i; 1, 2. *In the Beginning* was the Word, and the Word was *with God*, ----
The ſame † *was in the Beginning with God.*
† *Had glory with God before the World was*, Joh. xvii, 5. See No 535.

568. *Joh.* i. 18. The *only-begotten Son.*
And often in other places.

569. 18. The only-begotten Son, which *is in the Boſom of the Father.*
See Dr. *Bennet* on the *Trinity*, *p.* 120, 121.

570. 29. The Lamb of God, which *taketh away the Sin of the World.*

571. 48. Before that *Philip* called thee, when thou waſt under the Fig-tree, *I ſaw thee.*

572. ii, 19. Deſtroy this Temple, and in three days *I will raiſe it up.*
See N° 58. And Dr. *Bennet* on the *Trinity*, *pag.* 148, 149.

573. 24, 25. Becauſe he *knew all men*;
And needed not that any ſhould teſtify of Man; for he *knew what was in Man.*
See N° 362, 340, 669.

574. iii, 13. But He that *came down from Heaven.*
Nothing can be more unreaſonable and groundleſs, than the *Socinians* Interpretation of this paſſage: who feign that *Chriſt* was *taken up* into *Heaven*, as *Moſes* of old into the *Mount*, to receive his Inſtructions; and then *came down again* to preach. Whereas the plain Meaning is, that he *was in the Beginning with God*, before he was *made fleſh*, *and came into the World*, ch. i, ver. 1, 10, 11, 14.

575. 13. The Son of Man, which *is in Heaven.*
As before, *ch.* i, 18; *which is in the Boſom of the Father.* Though the Words are indeed ambiguous, [ὁ ὢν εἰς τὸν οὐρανὸν, which *is* (or *was*) in Heaven] So *ch.* ix, 25, ὅτι τυφλὸς ὢν, *whereas I* was *blind.* [See Dr. *Bennet* on the *Trinity*, *p.* 106.] But the former Interpretation is more natural. And the words may well

well have reference to *Dan.* vii, 13, *I ſaw in the night viſions, and behold, one like the Son of Man came with the Clouds of Heaven,—— and there was given him Dominion*, &c. With regard to This Prophecy, our Saviour mentions *the Sign of the Son of Man in Heaven*, Mat. xxiv, 30. So here likewiſe the meaning may be: *The Son of Man, who is* in the prophecy repreſented as being *in Heaven*, or as coming in the clouds of Heaven.

576. *Joh.* iii, 13. No man hath † aſcended up to Heaven, but He that *came down from Heaven*, even the Son of Man which *is in Heaven.*

† The Meaning is explained, *ch.* i, 18, *No man hath ſeen God at any time: The only-begotten Son, which is in the Boſom of the Father, he hath declared him.*

577. 31. He that cometh from above, is *above All.*---- He that cometh from Heaven, is † *above All.*

† See N° 539. And Dr. *Bennet* on the *Trinity*, *p.* 119.

578. 35. The Father ----- hath given *All things* into his Hand.

579. v, 17. My Father worketh hitherto, *and I* work.

580. 18. But ſaid alſo that *God was his Father*, † making himſelf *Equal with God.*

† *Aſſuming* to himſelf the *Power* and *Authority* of *God.* It is the ſame Accuſation with That Other, *ch.* x, 33, *We ſtone thee——for Blaſphemy, and becauſe that Thou, being a Man, makeſt thy ſelf* God: And *Mar.* ii, 7, *Why doth this Man thus ſpeak Blaſphemies? Who can forgive Sins, but* God *only?* The *Jews*, 'tis evident, did not by theſe Expreſſions mean to charge *Jeſus* with affirming himſelf to be *the Supreme, Self-exiſtent, Independent Deity*; nay, nor ſo much as with taking upon himſelf to be a *Divine Perſon* at

all; but only with aſſuming to himſelf the *Power* and *Authority* of *God*. And yet 'tis very reaſonable to conceive, that *Jeſus* in this place, by calling God *his Father* in ſo abſolute and particular a manner, might intend to hint to his Diſciples, what they could not then, but were afterwards to underſtand, *viz.* that he was [Λόγος θεός] That *Word* which *was in the Beginning with God*, and *was God*, Joh i, 1: The Meaning of which Expreſſion, ſee in N° 535. 'Tis not improbable alſo, but he might mean to give them ſome Intimation of the ſame thing, in that Other place, *Mar* ii; 5, 7, where he *forgives Sins* in ſo abſolute a Manner: Upon which, *Irenæus* makes this Remark: *Our Lord*, (ſays he,) *when he forgave Sins, at the ſame time healed the Man, and plainly declared who Himſelf was: For if none can forgive Sins, but* God only; *and yet our Lord did forgive Sins, and heal Men; 'tis plain that He was* the Word of God, *made the Son of Man, and* Receiving from his Father the Power of forgiving Sins, *becauſe he was Man, and becauſe he was God.*

Peccata igitur remittens, hominem quidem curavit, ſemet ipſum autem manifeſtè oſtendit, quis eſſet. Si enim nemo poteſt remittere peccata, niſi *ſolus Deus*; remittebat autem hæc Dominus, & curabat homines; manifeſtum eſt, quoniam ipſe erat *Verbum Dei*, filius hominis factus, *à Patre poteſtatem remiſſionis peccatorum accipiens*, quoniam homo, & quoniam Deus. *Lib.* v, *c.* 17.

See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 132. And Dr. *Bennet* on the *Trinity*, *pag* 122.

581. *Joh.* v; 19. What things ſoever He [*the Father*] doth, *theſe alſo doth the Son likewiſe.*

See N° 786. And Dr. *Bennet* on the *Trinity*, *pag.* 112.

582

582. *Joh.* v; 21, 22. For *as the Father* raiſeth up the dead, and quickneth them; even *ſo the Son quickneth whom he will.*

For the Father judgeth no man, but hath committed *All Judgment* unto the Son.

583. 26. For *as the Father* hath Life in *Himſelf*, ſo hath he given to the *Son* to *have Life* in *Himſelf.*

See N° 339, 789. Alſo Dr. *Bennet* on the *Trinity*, *pag.* 114.

It ſeems from the foregoing *ver.* 21 and 25, that the Word [*Life*] here ſignifies the *Power of raiſing from the dead.*

584. vi, 38. For I *came down from Heaven.*

See N° 574.

585. 40. And *I will raiſe him up* at the laſt day:

The words are ambiguous; (ἵνα·-----, καὶ ἀναστήσω αὐτόν· *And* I will *raiſe him up:* Or, *And* that I ſhould *raiſe him up:*) As in the foregoing Verſe.

See N° 58.

586. 51. Which *came down from Heaven.*

See N° 574.

587. 54. And *I will raiſe him up* at the laſt day.

See N° 58. And Dr. *Bennet* on the *Trinity*, *pag.* 116.

588. 62. What and if ye ſhall ſee the Son of Man *aſcend up where he was before?*

See N° 574.

589. 64. For Jeſus *knew from the Beginning*, who they were that believed not, and who ſhould betray him.

See N° 362, 669.

590. viii, 19. If ye had known *Me*, ye ſhould have known *my Father alſo.*

See N° 555 *and* 600.

591.

591. *Joh.* viii, 58. Before Abraham was, *I am.*

The *Socinian* Interpretation of This paſſage, is very languid and unnatural; that Chriſt was *before Abraham*, in the *Fore-knowledge and Appointment* of God. The plain Meaning is, that he was really *with God in the Beginning*, and *before the World was*; ch. i, 1; *and* xvii, 5.

Many Expoſitors, from our Saviour's uſing in this paſſage the Words, *I am*, inſtead of, *I was*: (though the like manner of ſpeaking is found alſo in other places of this Goſpel; as *ch.* xiv, 9, τοσοῦτον χρόνον μεθ' ὑμῶν ΕΙΜΙ, *Am I* [that is, *Have I been*] *ſo long time with you*;) conclude that He here refers to his own *peculiar manner of Exiſtence*. And indeed, that poſſibly he might hereby intend to inſinuate his Derivation of Being from the Father, to have been in a *Singular* manner, incomprehenſible and unrevealed; and that He was That perſon, in whom † *the Name of God* was; [*viz.* that He was That *viſible* Perſon, who in the Old Teſtament appeared and was called *Jehovah*, or, *I am*;] This, I ſay, cannot indeed poſitively be denied. But to ſuppoſe that he here deſcribes himſelf to be abſolutely [ὁ Ὤν, or τὸ Ὄν] *The Self-exiſting Being* or *Perſon*; this is downright *Sabellianiſm*, and directly contrary to the whole Tenour of Scripture.

† Compare *Exod.* xxiii, 21, with *Acts* vii, 30 *and* 32. See alſo No. 597, 359, 616, 916, 69.

See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 141. Alſo Dr. *Bennet* on the *Trinity*, *p.* 108.

592. x; 14, 15. I ----- know my Sheep, and am known of mine:

As *the Father* knoweth *Me*, even *ſo know I the Father.*

In the Greek, it is: Γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν· καθὼς γινώσκει με ὁ πατὴρ, κἀγὼ γινώσκω τὸν πατέρα.

I know my Sheep, and am known of mine; even as the Father knoweth Me, and I know the Father. There is a like Expreſſion, 1 *Cor.* xiii, 12. *Then ſhall I know, even as alſo I am known:* And 1 *Joh.* iii, 2, *We ſhall ſee him as he is.*

See Dr. *Bennet* on the *Trinity*, *p.* 110.

593. *Joh.* x; 18. No man taketh it [*my Life*] from me, but I lay it down of myſelf; I have *Power* to lay it down, and I have *Power* to take it again: This * Commandment have I received of my Father.

* See No 815.

594. 28, 29, 30. I give unto them eternal Life, and they ſhall never periſh, neither ſhall Any pluck them *out of My Hand.*

My Father which gave them me, is greater than All; and None is able to pluck them *out of my Fathers Hand.*

I and *my Father* are † *One.*

† Not [ἑς, *Unus*,] *One and the ſame Perſon*; but [ἕν, *Unum*,] *One and the ſame Thing.* The Meaning is; Since None can pluck them out of *the Fathers* hands, and the Father has communicated *His Power* to *the Son*; therefore None can pluck them out of *the Sons* hands: So that being in *the Fathers* hands, or being in *the Sons* hands, is in effect *One and the ſame Thing.*

Tertullian himſelf thus comments upon this Text, even after his being a *Montaniſt*. *Concerning his Sheep alſo our Lord ſays, that none could take them out of his hand. For my Father who gave them me, is Greater than All, and* I and the Father are One. *One* Thing, *he ſays*; *not, One Perſon. For, One* Thing, *in the neuter Gender, does not expreſs Identity, but U-*

De ovibus etiam ſuis, quod nemo illas de manu ejus eriperet. Pater enim quod mihi dedit, majus eſt omnibus; & *Ego & Pater Unum ſumus.* —— Unum ſumus, non, Unus ſumus. —— Unum dicit, neutrali verbo; quod non

nion,

nion, Likeneſs, Conjunction, the Love of the Father towards the Son, and the Obedience of the Son to the Will of his Father. When he ſays, I and the Father are One; *he ſhows that they are* Two *Perſons, whom he ſo joins equally together. For the ſame reaſon, he adds alſo that he had ſhown them many Works from the Father, for none of which he deſerved to be ſtoned. And leſt they ſhould think he deſerved to be ſtoned, as making himſelf* God Himſelf, *that is, the Father; by ſaying, that He and the Father were One; (by which he meant that He was God, as being* The Son of God, *not as being* GOD HIMSELF;) *he therefore adds further, ſaying; If it is written in the Law, I ſaid Ye are Gods, and the Scripture cannot be broken; ſay ye of Him whom the Father hath ſanctified and ſent into the World, Thou blaſphemeſt, becauſe I ſaid, I am the Son of God? If I do not the Works of my Father, believe me not: But if I do, and ye believe not Me, believe me for the very Works ſake: And know,*

pertinet ad Singularitatem, ſed ad Unitatem, ad Similitudinem, ad Conjunctionem; ad Dilectionem Patris, qui filium diligit, & ad Obſequium Filii, qui voluntati Patris obſequitur. *Unum ſumus*, dicens, *Ego & Pater*; oſtendit duos eſſe, quos æquat & jungit. Adeò addit etiam multa ſe opera à Patre oſtendiſſe, quorum nihil lapidari mereretur. Et nè putarent ideò ſe illum lapidare debere, quaſi ſe *Deum ipſum*, id eſt Patrem, voluiſſet intelligi; quia dixerat, *Ego & Pater Unum ſumus*; quà *Filium Dei* Deum oſtendens, non quà *ipſum Deum*: Si in Lege, inquit, ſcriptum eſt, Ego dixi, vos dii eſtis; & non poteſt ſolvi Scriptura; quem Pater ſanctificavit, & miſit in mundum, vos eum blaſphemare dicitis, quia dixi, Filius Dei ſum? Si non facio opera Patris mei, nolite credere; ſi verò facio, & Mihi credere non vultis, vel propter opera credite: Et ſcitote quod ego in Patre ſum, & Pater in Me. Per opera ergo erat Pater in Filio,

that

that I am in the Father, and the Father in Me. By the Works therefore was the Father in the Son, and the Son in the Father; and ſo we underſtand the Father and the Son to be One, by the Works. Thus the whole of our Lord's Diſcourſe leads us to believe, that though they are One in Power, they are nevertheleſs Two *there could not be believed to believed to be Two Perſons.*

& Filius in Patre; & ità per opera intelligimus unum eſſe Patrem & Filium. Adeò totum hoc perſeverabat inducere, ut duo tamen crederentur in unâ virtute; quia aliter Filius credi non poſſet, niſi duo crederentur. *Adv. Praxeam, c.* 22.

Novatian likewiſe: *If Chriſt* (ſays he) *had been the Father, as the* Hereticks *imagine; he would have ſaid,* I and my Father A M One, [One Perſon.] *But* One, *in the neuter Gender,* [One Thing,] *ſignifies the Agreement of Fellowſhip, not Unity of Perſon. So that the Father and Son are* One Thing, *by Agreement and Love. The Apoſtle* Paul *alſo takes notice of this Unity of Agreement, with a difference of Perſons.* He that planteth, *ſaith he,* and he that watereth, are One, [One Thing.] *Now every body knows, that yet* Apollos *was One Man, and* Paul *another, and not* Paul *and* Apollos *One and the ſame Man.*

Perſons: Becauſe otherwiſe be a Son, if there were not

Si erat, ut *hæretici* putant, pater Chriſtus, oportuit dicere, *Ego & Pater Unus ſum.* —— *Unum,* neutraliter poſitum, Societatis concordiam, non unitatem perſonæ ſonat.— Ut meritò Unum ſit Pater & Filius, per concordiam & per amorem.—— Novit hanc concordiæ unitatem & Apoſtolus *Paulus,* cum perſonarum tamen diſtinctione. —— *qui plantat, & qui rigat, unum ſunt.* Quis autem non intelligat, alterum eſſe *Apollo,* alterum *Paulum,* non eundem atque ipſum *Apollo* pariter & *Paulum*? *cap.* 22.

See a like paſſage of *Origen,* beneath, N° 609. *When*

When our Lord ſays, I and my Father are One Thing, *he means* (ſays *Chryſoſtom,*) *One* in Power; *For concerning That* [viz. concerning *Power,*] *was his whole Diſcourſe.* [The words next following, *viz.* εἰ ὃ ἡ δύναμις ἡ αὐτὴ, ἔνδηλον ὅτι καὶ ἡ οὐσία, *if the Power be the ſame, 'tis manifeſt the Eſſence muſt be ſo too*; are *Chryſoſtom's* own Inference, and not the Explication of the words of this Text.]

Ἐγὼ γὰρ καὶ ὁ πατὴρ ἕν ἐσμεν, κατὰ τὴν Δύναμιν, συπάντα λέγων· καὶ γὰρ περὶ ταύτης ἦν ὁ λόγος ἅπας αὐτῷ. *Homil.* 61, *in Joh.*

And Baſil: *For when our Lord* (ſays he) *had declared concerning Believers,* No man can take them out of my Hand; *and,* My Father which gave me them, is greater than All; *and,* No man can take them out of my Fathers hand; *and thereupon adds,* I and my Father are One Thing; *'Tis plain, by the Word* One, *he means* One and the Same in POWER.

Εἰπὼν γὰρ περὶ τῶν πιστευσάντων, ὅτι οὐδεὶς ἁρπάσει ἐκ τῆς χειρὸς μου, καὶ ὅτι ὁ πατήρ ὃς δέδωκέ μοι μειζόν πάντων ἐστὶ, καὶ οὐδεὶς δύναται ἁρπάσαι ἐκ τῆς χειρὸς τοῦ πατρός μου· ἐπήγαγεν, Ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν, σαφῶς τὸ Ἓν ἀντὶ τοῦ ἴσα καὶ τὰ αὐτῷ κατὰ Δύναμιν παραλαμβάνων. *Contra Eunom. lib.* 1.

Divines have generally ſuppoſed; (and as it cannot certainly be proved, ſo neither can it with any certainty be contradicted;) that theſe Words [*I and my Father are One* and the Same *Thing,*] have a *ſecret* Reference to ſome other more myſterious and incomprehenſible Inſtances of *Union and Communion between the Father and the Son,* than That which the Connexion of the Words naturally leads to. And indeed, that the Words are capable of being extended to Many Significations, appears from the Uſe of the like phraſe in other paſſages. *Ch.* xvii, *ver.* 11, *That They may be One, as We are:* Ver. 21, *That They all may be One, as Thou, Father, art in Me, and I in Thee; That They alſo may be One in Us:* Ver. 22, 23, *That They may be*

be One, even as We are One ; I in Them, and Thou in Me, that They may be made perfect in One : And 1 Cor. iii, 8, *He that planteth, and he that watereth,* [Paul *and* Apollos, *ver.* 6,] *are* [ἕν] *One :* And *Gal.* iii, 28, *There is neither Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female ; for ye are all One* [εἷς, as it were *One and the ſame Perſon,*] *in Chriſt Jeſus.*

See No 600 and 609. See alſo my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 55, 144. Alſo Dr. *Bennet* on the *Trinity, p.* 109.

595. *Joh.* x, 33. ------ that Thou, being a Man, *makeſt thy ſelf God.*

That is ; aſſumeſt to thyſelf a *Power* and *Authority* like that of God. See No 580. Alſo my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 136, 144. And Dr. *Bennet* on the *Trinity, pag.* 122.

596. 38. ------ that *the Father is in Me,* and *I in Him.*

See No 600. And Dr. *Bennet* on the *Trinity, pag.* 109.

597. xii, 41. Theſe things ſaid Eſaias, when he * *ſaw his Glory,* and ſpake of him.

* The True Meaning is ; When *Eſaias* (*ch.* vi, 1,) ſaw the Glory of *God the Father* revealing to him the *Coming of Chriſt,* he then ſaw *the Glory of Him,* who was to come in *the Glory of his Father,* Mat. xvi, 27. *Eſaias,* in beholding the *Glory of God,* and in receiving from him a *Revelation* of the *Coming of Chriſt ; ſaw* [that is, *fore-ſaw*] the *Glory of Chriſt,* juſt as *Abraham,* ch. viii, 56, *ſaw* [that is, *foreſaw*] *his day, and was glad.*

Further, it is the conſtant Doctrine of all the Primitive Writers of the Church, that every *Appearance* of

of God the Father in the Old Testament, was *Christ* appearing *in the Name or Person of the Father*, [ἐν μορφῇ θεοῦ,] in *the Form of God*, as being *the Image of the invisible God*, Col. i, 15; of Him, whom *no man hath seen at any time*, Joh. i, 18; of Him, *whom no man hath seen nor can see*, 1 Tim. vi, 16.

The Word of God, (saith Theophilus Antiochenus) *taking upon himself the Person of the Father and Lord of all things, came into Paradise, and talked with Adam, in the Person of God.*

Ἀναλαμβάνων τὸ πρόσωπον τοῦ πατρὸς καὶ κυρίου τῶν ὅλων, ἐπεπαρεγίνετο εἰς τὸν παράδεισον ἐν προσώπῳ τοῦ θεοῦ, καὶ ὡμίλει τῷ Ἀδάμ. *Ad Autol. l.* 2.

And Iræneus: *The Word of God* (saith he) *did Himself, in a divine and glorious Manner*, [or, *in his divine and glorious Nature*, in his *godlike state and capacity*; the words κατὰ τὸ θεϊκὸν καὶ ἔνδοξον, being the same as, ἐν μορφῇ θεοῦ, *in the Form of God*;] *converse with the Patriarchs before Moses; and with those under the Law*, &c.

Καὶ αὐτὸς ὢν ὁ λόγος τοῦ θεοῦ τοῖς μὲν πρὸ Μωυσέως πατριάρχαις, κατὰ τὸ θεϊκὸν καὶ ἔνδοξον ὡμίλει· τοῖς δὲ ἐν τῷ νόμῳ, &c. *Lib.* 3. *cap.* 11.

And again: *The Scripture* (saith he) *is full of the Son of God's appearing, sometimes to talk and eat with Abraham, at other times to instruct Noah about the Measures of the Ark, at another time to seek Adam, at another time to bring down judgment upon Sodom; then again to direct Jacob in the way; and again, to converse with Moses out of the Bush.*

Inseminatus est ubique in Scripturis Filius Dei, aliquando quidem cum Abraham loquens, cum eodem comesurus; aliquando cum Noë, dans ei mensuras; aliquando autem quærens Adam; aliquando autem Sodomitis inducens judicium; & rursus cùm videtur, & in viam dirigit Jacob; & de rubo loquitur cum Moyse. *lib.* 4. *cap.* 23.

And

And Juſtin Martyr. *See No 616.*

And Tertullian: *That Word of God* (ſaith he,) *which is called his Son, appeared in divers manners to the Patriarchs in the Name of God, and always ſpake to the Prophets.*

Id Verbum, Filium ejus appellatum, in Nomine Dei variè viſum Patriarchis, in Prophetis ſemper auditum. *De Præſcript. adv. Hæreſ. cap.* 13.

And again: *It was the Son,* (ſays he,) *which judged men from the beginning, deſtroying that lofty Tower, and confounding their Languages; puniſhing the World with a Flood of Waters, and raining fire and brimſtone upon Sodom and Gomorrha, the Lord pouring it down from the Lord:* ——*Neither was it poſſible, that the God which converſed with men upon Earth, could be any other than that Word, which was to be made Fleſh.*

Filius eſt, qui ab initio judicavit, turrim ſuperbiſſimam elidens, linguaſque diſperdens, orbem totum aquarum violentiâ puniens, pluens ſuper Sodomam & Gomorrham ignem & ſulphurem, Dominus à Domino; —— & Deus in terris cum hominibus converſari alius non potuit, quàm Sermo, qui Caro erat futurus. *Adv. Prax. cap.* 16.

And again: *We profeſs* (ſays he) *that Chriſt always acted in the Name of God his Father; that it was He, who converſed upon Earth from the Beginning; that it was He, who appeared to the Patriarchs and Prophets:* —— *that the Father himſelf was never ſeen by Any;* ——— *but that in His Name, and by His Authority, the Son of God, which appeared, was God.*

Nam & profitemur Chriſtum ſemper egiſſe in Dei Patris nomine; ipſum ab initio converſatum; ipſum congreſſum cum Patriarchis & Prophetis; —— cæterùm Patrem nemini viſum, —— cujus auctoritate & nomine ipſe erat Deus, qui videbatur Dei filius. *Adv. Marc. lib.* 2, *c.* 27.

And Cyprian, *in his second Book of Testimonies against the Jews*, ch. 5 and 6; which see at large.

And Athanasius: *In Joel* (says he) *He speaks in the Person of the Father, saying, I will pour out of my Spirit.*

Καὶ ἐν τῷ Ἰωὴλ ἐκ προσώπου πατρὸς λέγει, Ἐκχεῶ ἀπὸ τοῦ πνεύματός μου. *De humanâ nat. suscept.*

And *Cyril* of *Jerusalem*, speaking of this very passage in *Esaias*, where he saw God sitting upon the Throne of his glory: *The Father* (saith he) *hath no man seen at any Time; but He which then appeared to the Prophet, was the Son.*

Τὸν πατέρα μὲν γὰρ οὐδεὶς ἑώρακε πώποτε. ὁ δὲ τῷ προφήτῃ τότε φανεὶς, υἱὸς ἦν. *Catech.* 14.

The learned *Bp. Bull* in like manner: *Whereever* (says he) *it was not a mere Angel, but God himself, that appeared; there, according to the unanimous Opinion of all primitive Antiquity, we constantly affirm that it was not the Father, but the Son.*

Ubicunque non merum Angelum, sed ipsum Deum apparuisse liquet; ibi non Patrem, sed Filium intelligendum esse, primævæ Antiquitatis consentiens judicium religiosè sequentes, constanter affirmamus. *Defens. Sect.* 4. *c.* 3. §. 15.

Thus when 'tis said of *Moses* and the seventy Elders, *Exod.* xxiv, 10, that *they saw the God of Israel*, and that *there was under his Feet as it were a paved-work*, &c. it must be understood that they saw, not the Invisible Father, but the Son appearing in the Name and Person of the Father.

All which, is much confirmed by *St. Stephen's* Expression, *Acts* vii; 30, 32, that *the ANGEL of the Lord* [viz. the *Angel of the Covenant*, the *Angel of his Presence*, in whom *the Name of God* was, and by whom God always speaks, upon which account he is stiled ὁ λόγος τοῦ θεοῦ, the *Word* of God,] *appeared to Moses in the Wilderness in a flame of Fire in a Bush*; ——*saying, I AM the God of thy Fathers, the God of*

of Abraham, the God of Iſaac, and the God of Jacob. Thus *Gen.* xvi, 10, *The* ANGEL *of the Lord ſaid unto her,* I *will multiply thy Seed exceedingly.* Again, *Gen.* xxxi; 11, 13, *The* ANGEL *of God ſpake unto me in a dream, ſaying,* — I *am the* GOD *of Bethel, where* — *thou vowedſt a vow unto me.* And *ch.* xlviii, 15, *Jacob bleſſed Joſeph and ſaid;* GOD, *before whom my Fathers Abraham and Iſaac did walk, the* GOD *which fed me all my life long unto this day, The* ANGEL *which Redeemed me from all evil, bleſs the Lads.* And *Hoſ* xii; 3, 4, *He had Power with* GOD; *yea, he had Power over the* ANGEL, *and prevailed.* And *Zech.* xii, 8, *The Houſe of David ſhall be as* GOD, *as the* ANGEL *of the Lord:*

And This Notion of *Chriſt*'s appearing and ſpeaking *in the Name and Perſon* of the Father, is the leſs to be wondred at; becauſe ſometimes even an *inferior Angel* is introduced ſpeaking in a not much unlike manner; *Rev.* xi; 1, 3, *The* Angel *ſtood, ſaying;* — I *will give Power unto* MY *two Witneſſes, &c.*

See N° 359, 616, 69, 916, 1056. And my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 155.

598. *Joh.* xii, 45, He that ſeeth *me,* ſeeth *him that ſent me.* See N° 600.

599. xiii, 11. For he *knew* who ſhould betray him.

600. xiv; 7, 8, 9, 10, 11. If ye had *known me,* ye † ſhould have *known my Father* alſo; and from henceforth ye know him, and have * ſeen him.

Philip ſaith unto him; Lord, ſhew us the Father, and it ſufficeth us.

Jeſus ſaith unto him; Have *I been* ſo long time with you, and yet haſt thou not known *Me,* Philip? He that hath * *ſeen me,* hath *ſeen the Father*; and how ſayſt thou then, Shew us the Father.

Believeſt thou not, that ‡ *I am in the Father*, and *the Father in Me*? The words that I ſpeak unto you, I ſpeak not of my ſelf: but the Father that dwelleth in me, He doth the Works.

Believe me, that ‡ I *am in the Father, and the Father in Me.*

† *If ye had known Me, ye ſhould have known my Father alſo.*] The Meaning of This, is explained, *Mat.* xi, 27, *Neither knoweth any Man the Father, ſave the Son, and he to whomſoever the Son will* REVEAL *him.* And *Joh.* i, 18, *No Man hath ſeen God at any time; the only-begotten Son, which is in the Boſom of the Father, he hath* DECLARED *him.* And 1 *Joh.* ii, 23, *Whoſoever denieth the Son, the ſame hath not the Father; but he that acknowledgeth the Son, hath the Father alſo.* And *Joh.* xii; 44, 45, *He that believeth on Me, believeth not on me, but on him that ſent me; and he that ſeeth me, ſeeth him that ſent me.* The Will of *the Father*, is as perfectly made known by *the Son*, as if the *Inviſible Father himſelf* could be ſuppoſed to have appeared. The *Words that I ſpeak unto you*, (ſaith our Saviour, *ver.* 10th of this Chapter,) *I ſpeak not of my ſelf; but the Father that dwelleth in me, He doth the Works.* See No 555.

When our Lord declares (ſays a very antient Writer of the Church,) *that* if ye had known Me, ye ſhould have known my Father alſo; and from henceforth ye know him and have ſeen him; *he does not mean ſo to be underſtood, as if He himſelf were the Father; but, that whoſoever comes to the Son of God with a full and firm Faith, and a truly religious diſpoſition*

Quod enim dixit Dominus, Si me cognoviſtis, & patrem meum cognoviſtis, & amodo noſtis illum, & vidiſtis illum; non ſic dixerat, ut ſe Patrem vellet intelligi; ſed quoniam qui penitus & plenè & cum totâ fide & totâ religione acceſſit ad Dei filium, omnibus modis per ipſum filium, in quem ſic credit, ad Patrem perventurus ſit, eum

of Mind, ſhall certainly by the Son, in whom he ſo believeth, be brought to and behold the Father.

demque viſurus. *Novatian. de Trinit. cap.* 28.

* *He that hath ſeen Me, hath ſeen the Father.*] Theſe Words do not ſignify, that He who hath ſeen *the Perſon of Chriſt*, hath ſeen the *Perſon of the Father*: For then it would follow, that the *Man Chriſt*, or *Chriſt in his Humane State* (which was all that was viſible in the literal ſenſe,) was *the Perſon of the Father*. But the Meaning is: He that hath ſeen the *Power* of *Chriſt*, hath ſeen the *Power* of *the Father*; he that hath known the *Will* of *Chriſt*, hath known the *Will* of *the Father*: For ſo our Saviour himſelf explains it, *ch.* xii; 44, 45, *He that believeth on Me, believeth not on me, but on Him that ſent me; and he that* SEETH *Me,* SEETH *him that ſent me*: And *ver.* 10th of This Chapter; *I ſpeak not of my ſelf; but the Father that dwelleth in me, he doth the Works.* The *Perſon* of the Father, *no man hath ſeen, nor can ſee*, 1 Tim. vi, 16: *No Man hath ſeen GOD at any time*, Joh. i, 18: *Not that any Man hath ſeen the* FATHER, Joh. vi, 46: *Ye have neither heard his Voice, nor ſeen his Shape*, Joh. v, 37: But he that hath *ſeen Him* who is *the Image of the Inviſible God*, (Col. i, 15,) hath ſeen all that can be Seen of God; And he that has *heard* Him who is [ὁ λόγος τοῦ θεοῦ, *Rev.* xix, 13, and *Joh.* i, 1,] the *Word*, the *Oracle*, the *Revealer of the Word of God*; has heard All that can be Heard of God.

All men (ſaith Iræneus) *have ſeen the Father in the Son: For That which is Inviſible of the Son, is the Father: and all that is viſible of the Father, is the Son.*

Omnes viderunt in Filio Patrem; Inviſible etenim Filii, Pater; viſibile autem Patris, Filius. *Lib.* 4. *cap.* 14.

And Origen: *We worſhip* ſaith he) *the Father of* the Truth, *and the Son who is* the Truth; *being indeed in Subſiſtence Two real diſtinct* [Things, Beings, or] *Perſons; but in Conſent, and Agreement and Sameneſs of Will, they are One: So that He who hath ſeen the Son (the Brightneſs of the Glory, and the Expreſs Image of the Perſon of* GOD;) *has in Him, (who is the Image of God) ſeen God.*

Θρησκεύομεν ἓν τ πατέρα τ ἀληθείας, καὶ τ υἱὸν τὴν ἀλήθειαν, ὄντα δύο τῇ ὑποστάσει πράγματα, ἓν ὄ τῇ ὁμονοίᾳ καὶ τῇ συμφωνίᾳ καὶ τῇ ταυτότητι τ βουλήματος. ὡς τ ἑωρακότα τ υἱὸν, (ἴνα ἀπαύγασμα τ δόξης, καὶ χαρακτῆρα τ ὑποστάσεως τ θεοῦ) ἑωρακέναι ἐν αὐτῷ (ὄντι εἰκόνι τ θεοῦ) τ θεόν. *Contra Celſ. lib.* 8.

And Alexander, Biſhop of Alexandria; *When our Lord* (ſays he) *declares, I and my Father are One; he does not mean to affirm that Himſelf is the Father, or that the Two diſtinct Subſiſtences are One; but that He is the perfect Image of the Father, and the Expreſs Reſemblance of That firſt Original. And therefore when Philip earneſtly deſired to ſee the Father, our Lord manifeſtly ſhowed him unto him, making him this Reply,* (when he had ſaid, *Show us the Father,*) He that hath ſeen Me, hath ſeen the Father; *namely, the Father being ſeen, as in a Pure Glaſs, in his Living Divine Image: Which Likeneſs the Holy Men alſo in the Pſalms expreſs, ſaying, In thy Light we ſhall ſee Light.*

——τὸ Ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν· ὅπερ φησὶν ὁ κύριος, ἑαυτὸν ἀναγορεύων, οὐδὲ τὰς τῇ ὑποστάσει δύο φύσεις μίαν εἶναι σαφηνίζων, ἀλλ' ----- ἀπαράλλακτον εἰκὼν ὢν πατρὸς πηγαίων, ἐκ ὢν πρωτότυπος ἔκτυπον χαρακτήρ· ὅθεν καὶ τῷ πανικαύτῳ ποθοῦντι ἰδεῖν Φιλίππῳ, ἀφθόνως ὁ κύριος ἐμφανίζει· πῶς δ', λέγοντα Δεῖξον ἡμῖν τ πατέρα, λέγει· ὁ ἑωρακώς με, ἑώρακε τ πατέρα· ὥσπερ δι' ἐσόπτρου ἀκηλιδώτου καὶ ἐμψύχου θείας εἰκόνος αὐτοῦ, θεωρουμένου ὢν πατρός· οὐ ὅμοιον ἐν ψαλμοῖς οἱ ἁγιώταται φασὶν, Ἐν τῷ φωτί σου ὀψόμεθα φῶς. *Epiſt. ad Alex. apud Theodorit. Lib.* 1, *c.* 4.

And

And Athanaſius: *When our Lord* (ſays he) *affirms*, He that hath ſeen Me, hath ſeen the Father; *he does not mean, that He Himſelf was the Father; For how can that be, ſeeing the Father is Inviſible? But, that He was Such as the Father is: For ſo he had before ſaid*, If ye had known Me, ye ſhould have known my Father alſo.

Ὁ ἑωρακώς μὲ, ἑώρακε τὸν πατέρα· οὐχ' ἑαυτὸν εἶναι τὸν πατέρα φάσκων· πῶς γὰρ, τὸν ἀόρατον; ἀλλὰ τοιοῦτον, οἷον τὸν πατέρα. Περιείργει γὰρ, Εἰ ἐγνώκειτέ μι, καὶ τὸν πατέρα μου ἂν ἤδειτε. *Contra Sabellianos.*

And again: *If a Man* (ſays he) *after ſeeing the Image of the King, ſhould deſire to ſee the King Himſelf; the Image might ſay unto him, I and the King are One; for I am in Him, and He in Me; And what you ſee in Me, That you ſee in Him; and what you ſee in Him, That you ſee in Me. He therefore that pays Reſpect to the Image, gives Honour to the King; For the Image is the Likeneſs and Reſemblance.*

Τῷ θέλοντι μετὰ τὴν εἰκόνα θεωρῆσαι τὸν βασιλέα, εἴποι ἂν ἡ εἰκών, Ἐγὼ καὶ ὁ βασιλεὺς ἓν ἐσμεν· ἐγὼ γὰρ ἐν ἐκείνῳ εἰμὶ, κἀκεῖνος ἐν ἐμοί· καὶ ὃ ὁρᾷς ἐν ἐμοὶ, τοῦτο ἐν ἐκείνῳ βλέπεις· καὶ ὃ ἑώρακας ἐν ἐκείνῳ, τοῦτο βλέπεις ἐν ἐμοί· ὁ γοῦν προσκυνῶν τὴν εἰκόνα, ἐν αὐτῇ προσκυνεῖ τὸν βασιλέα· ἡ γὰρ ἐκείνου μορφὴ καὶ τὸ εἶδος ἐστιν ἡ εἰκών. *Lib.* 4. *contra Arianos.*

See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 198. And Dr. *Bennet* on the *Trinity, pag.* 111.

‡ *I am in the Father, and the Father in Me*] That is; there is ſo ſtrict and perfect an *Union and Communion* between *the Father* and *the Son*, that whoſoever ſeeth *My Works* (ſaith our Saviour,) ſeeth my *Fathers Works*; and whoſoever heareth *My Words*, heareth *His*. The Words *that I ſpeak unto you*, (ver. 10.) *I ſpeak not of my ſelf; but the Father that dwelleth in me, He doth* the Works.

The like Expreſſion is frequently uſed in other

places. *Ver.* 20*th* of This Chapter; *At that Day ye ſhall know, that I am in my Father, and you in Me, and I in you.* Ch. vi, *ver.* 56, *He that eateth my Fleſh and drinketh my Blood, dwelleth in Me, and I in Him*; [To which, ſome MSS add, *even as the Father dwelleth in Me, and I in the Faiher.*] Chap. xv, *ver.* 4, *Abide in Me, and I in you.* Ch. xvii, *ver.* 11, *Holy Father, keep through thine own Name, thoſe whom thou haſt given me; that They may be One, as We are.* Ver. 21, *That they All may be One, as Thou, Father, art in Me, and I in Thee; that They alſo may be One in Us; that the World may believe that thou haſt ſent me.* Ver. 22, *And the glory which thou gaveſt me, I have given Them; that They may be One, even as We are One.* Ver. 23, *I in Them, and Thou in Me, that They may be made perfect in One, and that the World may know that Thou haſt ſent me, and haſt loved Them as thou haſt loved Me.* Ver. 26, *That the Love wherewith thou haſt loved Me, may be in Them, and I in Them.* 1 Joh. iii, 24, *He that keepeth his Commandments, dwelleth in Him, and He in Him.* 1 Joh. iv, 15, *Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in Him, and He in God.* And ver. 16, *God is Love; and He that dwelleth in Love, dwelleth in God, and God in Him.* See Dr. *Bennet* on the *Trinity*, *p.* 109.

Divines generally ſuppoſe, that theſe Words, [*I am in the Father, and the Father in Me,*] have ſome *ſecret* Reference to the Manner of Chriſt's Metaphyſical Exiſtence with the Father, explained *Joh.* i, 1. Which though it may poſſibly be True, yet the parallel places now-cited ſhow the *other* to be the principal and more natural Meaning of the Words.

See N° 594, and 609.

601. *Joh.* xiv; 13, 14. And whatſoever ye ſhall ask in my Name, That will *I do*; that the Father may be glorified in the Son.

If ye ſhall ask any thing in my Name, *I will do it.*
See Dr. *Bennet* on the *Trinity*, *p.* 117, 118.

602. *Joh.* xiv, 20. I *am* † *in my Father*, and you in Me, and I in you.
† See N° 600.

603. xv; 23, 24. He that hateth Me, hateth my Father alſo.
----- now they have both † *ſeen* and hated both *Me and my Father.*
† See N° 600.

604. xvi, 15. *All things* that the Father hath, *are mine.*
See Dr. *Bennet* on the *Trinity*, *p.* 114 and 208.

605. 19. Jeſus *knew* that they were deſirous to aſk him.

606. 30. Now are we ſure that thou *knoweſt all things*, and needeſt not that any man ſhould ask thee: *By This* we believe, that thou *cameſt forth from God.*
See N° 362, 669. Alſo Dr. *Bennet* on the *Trinity*, *pag.* 91.

607. xvii, 5. And now, O Father, glorify thou me with thine own ſelf, with the Glory † *which I had with thee before the World was.*
† The *Socinians* Interpretation of this paſſage, is too much forced; who underſtand it to ſignify only the Glory which Chriſt had in the *Fore-knowledge* and *Prædetermination* of God; [ἣν εἶχον ᾠδῇ σοι, *which I had*, laid up for me *with thee, before the World was.*] The more plain and literal Meaning of the Words, is that which has been before expreſſed, N° 535.
See Dr. *Bennet* on the *Trinity*, *p.* 108.

608. 10. And *all mine are thine, and thine are mine*; and I am glorified in Them.

609.

609. *Joh.* xvii, 11. ------- that they may be *One*, † as *We* are.

† *If any one* (says Origen) *is disturbed at these Expressions, as if we favoured the Opinion of Those* [the Sabellian Hereticks] *who deny the Father and the Son to be Two distinct Subsistencies*, [Gr. ὑποστάσεις, *Substances*:] *let him consider That Text*, (Acts iv, 32,) All that believed, were of One Heart and One Soul; *and then he will understand This*, I and my Father are One Thing. *We serve therefore* (in the Sense *I have now explained*,) *One God, the Father, and the Son.*

Εἰ δέ τις ὄχλει τούτων πεφορτισθήσεται, μὴ ἵνα αὐτομολῆσαι φησὶ τὰς ἀναιρούσας δύο εἶναι ὑποστάσεις πατέρα καὶ υἱόν· ἐπισκοπείτω τὸ, Ἦν δὲ πάντων τῶν πιστευσάντων ἡ καρδία καὶ ἡ ψυχὴ μία· ἵνα γινώσκῃ τὸ, Ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν. Ἕνα δὲ ἓν γένος, ὡς ἀποδιδόκαμεν, τὸν πατέρα, καὶ τὸν υἱὸν γεραπεύομεν. *Contra Celsum, lib.* 8.

And presently after: *We worship* (saith he) *the Father of the Truth, and* [*also*] *the Son who is the Truth; being indeed Two things in Subsistence; but in Agreement, and Consent, and Sameness of Will, they are One.*

Θρησκεύομεν οὖν τὸν πατέρα τῆς ἀληθείας, καὶ τὸν υἱὸν τὴν ἀλήθειαν, ὄντα δύο τῇ ὑποστάσει πράγματα. ἓν δὲ τῇ ὁμονοίᾳ καὶ τῇ συμφωνίᾳ καὶ τῇ ταυτότητι τοῦ βουλήματος. *Ibid.*

See some other Senses of these Words, No 594 and 600. See also Dr. *Bennet* on the *Trinity*, *p.* 29 and 109.

610. 21. That They All may be One, as † Thou, Father, art *in Me*, and *I in Thee*; That *They* also may be *One* in Us.

† See No 594 & 600 & 609.

611. 22, 23. That They may be One, even as *We* are *One*.

I in Them, and *Thou* in *Me*, that they may be made perfect in *One*.

See No 594 & 600 & 609. 612.

612. *Joh.* xvii, 24. For thou lovedſt me † *before the Foundation of the World.*

† See N° 607. And Dr. *Bennet* on the *Trinity*, *pag.* 108.

613. xxi, 17. Lord, thou *knoweſt all things.*
See N° 362, 669.

614. *Acts* i, 24. Which *knoweſt the Hearts of all Men.*
It is ambiguous whether theſe Words are ſpoken of *Chriſt*; or of *God*, the *Father*. See N° 690, & 669, & 362.

615. iii; 14, 15. ----- the Holy One, and the Juſt, ----- the *Prince of Life.*

616. vii; 30, 31, 32. There appeared to him ----- an * *Angel of the Lord* in a flame of Fire in a Buſh; ----
And the Voice of the * *Lord* came unto him, ſaying, *I am the God of thy Fathers, the God of Abraham, the God of Iſaac, and the God of Jacob.*

* It is the unanimous Opinion of All Antiquity, that *This Angel* who ſaid, *I am the God of thy Fathers*, was *Chriſt*, (the *Angel of the Covenant*, Mal. iii, 1; the *Angel of Gods preſence*, Iſa. lxiii, 9; and *in whom the Name of God was*, Exod. xxiii, 21;) ſpeaking in the Name and Perſon of the Inviſible Father. Thus *Gen.* xvi, 10, *The ANGEL of the Lord ſaid unto her*, I *will multiply thy Seed exceedingly.* Again, *Gen.* xxxi; 11, 13, *The ANGEL of God ſpake unto me in a dream, ſaying,* —— I *am the GOD of Bethel, where* —— *thou vowedſt a vow unto me.* And *ch.* xlviii, 15, *Jacob bleſſed Joſeph and ſaid; GOD, before whom my Fathers Abraham and Iſaac did walk, the GOD which fed me all my life long unto this day, The ANGEL which Redeemed me from all evil, bleſs the Lads.* And *Hoſ.* xii; 3, 4, *He had Power with GOD; yea, he had Power over the ANGEL, and prevailed.* And *Zech.* xii, 8, *The Houſe of David ſhall*

be

be as GOD, *as the* ANGEL *of the Lord.* [And *Rev.* xi ; 1, 3, even an *inferior Angel* is introduced ſpeaking *in the Name or Perſon of God.*]

Our Chriſt, (ſays Juſtin Martyr,) *converſed with Moſes out of the Buſh, in the Appearance of Fire:* ——— *And Moſes received great ſtrength, from Chriſt who ſpake to him in the Appearance of Fire.*

Ἐν ἰδέᾳ πυρὸς ὡς βάτῳ ᾠσωμιλήσεν αὐτῷ ὁ ἡμέτερος Χριστός· ——— καὶ δύναμιν ἰσχυρὰν ἔλαβε παρ' ἐκείνου λαλήσαντος αὐτῷ, ὡς ἰδέᾳ πυρὸς, Χριστοῦ. *Juſtin. Apol.* 1.

And again: *The Jews* (ſaith he) *are juſtly reproved, for imagining that the Father of all things ſpake to Moſes, when indeed it was the Son of God, who is called the Angel and the Meſſenger of the Father.* ——— *He formerly appeared in the Form of Fire, and without a Humane Shape, to Moſes and the other Prophets: But Now, of the Virgin, &c.*

Ἰουδαῖοι οὖν ἠγνοήκασι καὶ τὸν πατέρα τῶν ὅλων λελαληκέναι τῷ Μωσεῖ, τοῦ λαλήσαντος αὐτῷ ὄντος υἱοῦ τοῦ θεοῦ, ὃς καὶ ἄγγελος καὶ ἀπόστολος κέκληται, ὀρθῶς ἐλέγχονται· ---- Καὶ ᾠσώπερον μὲν ἀφ' οὗ τοῦ πυρὸς μορφῆς, καὶ εἰκόνος ἀσωμάτου, τῷ Μωσεῖ καὶ τοῖς ἑτέροις ᾠφθήσαν ἐφάνη· νῦν δὲ ---- ἀφ' παρθένου ἀνθρωπος γεγόνε &c. *Apol.* 2.

——— *being made a Man*

And again: *If ſo be* (ſaith he,) *that the Appearance which Moſes ſaw, was both an Angel and God;* ——— *yet it was not God the Creator of the Univerſe, which then ſaid to Moſes that He was the God of Abraham, and the God of Iſaac, and the God of Jacob; But it was That Perſon, who* (*as I have before*

Εἰ καὶ τοῦτο γέγονε τόπῳ, ὡς καὶ ἄγγελον καὶ θεὸν ὁμοῦ εἶναι τὴν ὀφθεῖσαν τῷ Μωσεῖ γεγωλῴην ὑπάρξαι, ------ οὐχ ὁ ποιητὴς τῶν ὅλων ἔφη Θεὸς ὁ τῷ Μωσεῖ εἰπὼν αὐτὸν εἶναι θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ, ἀλλ' ὁ ἀποδειχθεὶς ἡμῖν ὤφθαι τῷ Ἀβραὰμ καὶ τῷ Ἰακὼβ, τῆς τοῦ ποιητοῦ τῶν ὅλων θελήσεως ὑπηρετῶν, καὶ ὢν τῆς κρίσεως τῶν Σοδόμων τῆς

fore ſhowed you) appeared to Abraham, and to Jacob, and at the Judgment of Sodom, miniſtring to the Will of the Maker of all things.

βυλῇ αὐτῦ ὑπηρετήσας. *Dial. cum Tryphone.*

And the Synod of Antioch: *The Son* (ſay they) *is ſometimes called an Angel, ſometimes the Lord, ſometimes God. For it is impious to imagine that the God of the Univerſe is any where called an Angel. But the Angel* [or *Meſſenger*] *of the Father, is the Son, who Himſelf is written*; The Angel of *Lord and God. For it is* his great Counſel, [or *Covenant.*]

Ποτὲ μὲν ὡς ἄγγελον, ποτὲ δ' ὡς κύριον, ποτὲ δ' ὡς Θεὸς μαρτυρέμενον. Τὸν μὲν γὰρ Θεὸν τῶν ὅλων ἀσεβὲς ἄγγελον νομίσαι καλεῖσθαι. Ὁ δ' Ἄγγελος τοῦ πατρὸς, ὁ υἱὸς ἐστὶν, αὐτὸς Κύριος καὶ Θεὸς ὤν. Γέγραπται γὰρ, Μεγάλης βυλῆς Ἄγγελος. *Epiſt. Synodic. ad Paul. Samoſat.*

And Athanaſius: *Who is therefore* (ſaith he) *called alſo an Angel, becauſe 'tis He alone that revealeth the Father.*

Ὃν διὰ τοῦτο καὶ Ἄγγελον ἀπαλλεσιν, ὅτι μόνος ἐστὶν ὁ ἀποκαλύπτων τὸν πατέρα. *Contra Arianos, Orat.* 4.

And Hilary; *He* (ſays he) *who is called the Angel of God, the ſame is Lord and God. For the Son of God, according to the Prophet, is* the Angel of his great Counſel, [*or* Covenant.] *That the Diſtinction of Perſons might be intire, he is called the Angel of God*; (*For He who is God of God, the ſame alſo is the Angel* [or *Meſſenger*] *of God:*) *And yet, that at the ſame time due*

Qui Angelus Dei dictus eſt, idem Dominus & Deus eſt. Eſt autem, ſecundum Prophetam, Filius Dei, *magni Conſilii Angelus.* Ut perſonarum diſtinctio abſoluta eſſet, Angelus Dei eſt nuncupatus; Qui enim eſt Deus ex Deo, ipſe eſt Angelus Dei: Ut verò honor debitus redderetur, & Dominus & Deus eſt prædicatus. *Hilar. de Trinit. lib.* 4.

ho-

honour might be paid him, he is alſo called Lord and God.

And Baſil: *Who then (ſays he) is it, which is called both an Angel and God? Is it not He, whoſe Name we are told is called, the Angel of the Great Covenant? For though it was in after-times, that he became the Angel of the great Covenant; yet even before That, he did not diſdain the Title of an Angel, [or Meſſenger.]*

Τίς ἓν ὁ αὐτὸς ἄγγελος καὶ θεὸς; ἆρα οὐχὶ περὶ ἕ μεμαθήκαμεν, ὅτι καλεῖται τὸ ὄνομα αὐτῦ, Μεγάλης βυλῆς ἄγγελος;... Εἰ γὰρ καὶ ὕστερον ἐγένετο τ μεγάλης βυλῆς ἄγγελος, ἀλλ' οὐδὲ πρότερον ἀπηξίε τὴν τ ἀγγέλε προσηγορίαν. *Lib. 2. contra Eunom.*

And again: *'Tis manifeſt (ſays he) to every one, that where the ſame Perſon is ſtiled both an Angel and God, it muſt be meant of the Only-begotten, who manifeſts himſelf to Mankind in different Generations, and declares the Will of the Father to his Saints. Wherefore He who at his Appearing to Moſes, called himſelf, I am; cannot be conceived to be any Other perſon, than God the Word, who was in the beginning with God.*

Παντὶ οὖν δῆλον, ὅτι ἔνθα καὶ ἄγγελος καὶ θεὸς ὁ αὐτὸς προσηγόρευται, ὁ μονογενὴς ἐστι δηλούμενος, ἐμφανίζων ἑαυτὸν κατὰ γενεὰν τοῖς ἀνθρώποις, καὶ τὸ θέλημα τ πατρὸς τοῖς ἁγίοις αὐτῦ ἀπαγγέλλων· ὥστε καὶ ἐπὶ τ Μωσέως, Ὄντα ἑαυτὸν ὀνομάσας, οὐκ ἄλλός τις παρὰ τὸν θεὸν λόγον, τὸν ἐν ἀρχῇ ὄντα πρὸς τὸν θεὸν, νοηθείη. *Ibid.*

Thus likewiſe the learned Bp. Bull: *The Fathers (ſays he) of the firſt Ages generally teach, that the Son of God frequently appeared to Holy Men under the Old Teſtament; Nay, all thoſe Appearances wherein the Name*

Patres primorum ſeculorum communiter docent, Filium Dei ſanctis viris ſub veteri Teſtamento frequenter apparuiſſe; imò, apparitiones illas univerſas, in quibus nomen Jehovæ & honores divini tribuuntur ei

Jehovah

Jehovah and divine honours are given to the Perſon that appeared (notwithſtanding that perhaps he be alſo called an Angel,) are underſtood by them as belonging to the Son of God. He that knows not This, is a Stranger in the Writings of the Fathers.

And again: *Wherever* (ſays he) *it was not a mere Angel, but God himſelf, that appeared; there, according to the unanimous opinion of all primitive Antiquity, we conſtantly affirm that it was not the Father, but the Son.*

qui apparet, (etſi aliàs fortaſſe Angelus appelletur,) de illo ipſo Dei filio exponunt. In Scriptis Patrum peregrinus eſt, cui id ignotum ſit. *Sect.* 1. *cap.* 1. §. 2.

Interim ubicunque non merum Angelum, ſed ipſum Deum apparuiſſe liquet; ibi non Patrem, ſed Filium intelligendum eſſe, primævæ Antiquitatis conſentiens judicium religiosè ſequentes, conſtanter affirmamus. *Sect.* iv, *cap.* 3. §. 15.

See more, in No 597, 359, 69, 916, 1056; and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 161. And Dr, *Bennet* on the *Trinity, p.* 62, 63, 64. Compare alſo *Zech.* iii; 1, 2, [——*ſtanding before the* Angel *of the Lord*; ——*And the Lord* (Jehovah) *ſaid unto Satan, The Lord* (Jehovah) *rebuke thee:*] with *Jude* 9, and *Dan.* xii, 1, and *Rev.* xii, 7.

617. *Acts* vii, 35. The ſame [*Moſes*] did God ſend to be a Ruler and a Deliverer, by the Hands of *the Angel which appeared* to him *in the Buſh.*

See No 616.

618. 38. With *the Angel that ſpake* to him *in Mount Sina.*

See No 616.

619. viii, 33. And *who ſhall declare his Generation?*

See Dr. *Bennet* on the *Trinity, p.* 162.

620

620. *Acts* x, 36.----- Jeſus Chriſt: He is *Lord of* * *All.*
* Both of *Jews* and *Gentiles:* As appears from the Context, *ver.* 34 and 35.
See N° 539.

621. xviii, 10. I *am with thee,* and no man ſhall ſet on thee to hurt thee: For I have much People in this City.

621* *Rom.* x, 12. *Lord over all.* See N° 539.

622. xiv, 9. That he might be *Lord both of the Dead and Living.*

623. 10,11,12. We ſhall all ſtand before the judgment-ſeat of *Chriſt.*
For it is written; As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to *God.*
So then every one of us, ſhall give account of himſelf to *God.*
This Manner of Expreſſion is more diſtinctly explained, *Acts* xvii, 31, *God hath appointed a day, wherein HE will judge the World in righteouſneſs, BY that Man whom he hath ordained.* And *ch.* x, 42, He —— *was ordained* of God, *to be the Judge of Quick and Dead.* And *Joh.* v, 22, *The Father judgeth no man, but hath commiteed all judgment unto the Son.* And 2 *Tim.* iv, 1, *I charge thee before* God, *and* the Lord Jeſus Chriſt, *who ſhall judge the quick and dead.* And *Rom.* ii, 16, God *ſhall judge the Secrets of Men* by Jeſus Chriſt.
See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 166.

624. 1 *Cor.* i; 7, 8, ----- our *Lord Jeſus Chriſt.*
Who ſhall alſo *confirm* you unto the end, that ye may be blameleſs in the day of our *Lord Jeſus Chriſt.*
The like repetition of the Word, *Lord,* in one and the ſame ſentence, concerning the ſame Perſon; is to be found, 1 *Th.* iii, 12, 13, *The* Lord *make you to increaſe and abound in love —— to the end he may ſtabliſh*

ſtabliſh your hearts unblameable in Holineſs before God even our Father, at the coming of our Lord *Jeſus Chriſt*: And 2 *Th.* iii, 5, *The* Lord *direct your Hearts into the Love of God, and into the patient waiting for* Chriſt. Which Two places, how weakly they are alledged by *Baſil* to prove that the *Holy Ghoſt* is ſometimes ſtiled *Lord*, appears from the *preſent* Paſſage, in which the Name *Jeſus Chriſt* is expreſly added to the appellation *Lord* in Both parts of the Sentence.

625. 1 *Cor.* i, 24. Chriſt, the *Power of God*, and the *Wiſdom of God.*

626. ii, 8. The *Lord of Glory.*

627. iv, 5. Until *the Lord* come, who both will *bring to Light the hidden things of Darkneſs*, and will *make manifeſt the Counſels of the Hearts.*

628. v, 4, 5. With *the Power of our Lord Jeſus Chriſt*; To deliver ſuch an one unto Satan, for the deſtruction of the Fleſh, &c.

629. xv, 27. He hath put *all things* under his [viz. *Chriſt's*] Feet.

630. 47. The ſecond man, is *the Lord from Heaven.*

631. 2 *Cor.* iv, 4. Chriſt, who is *the Image of God.*

632. *Epheſ.* i, 10. That ----- he might gather together in One *all things* in *Chriſt*, both *which are in Heaven*, and *which are on Earth*, even *in Him.*

633. 20, 21, 22, 23. And ſet him *at his own right hand* in the heavenly places;

Far above all Principality and Power and Might and Dominion, and every Name that is named, not only in this World, but alſo in that which is to come.

And hath put *all things under his Feet*, and gave him to be *the Head over all things* to the Church.

Which is his Body, the Fulneſs of *him that filleth all in all.*

634. *Epheſ.* iii; 14, 15. Unto the Father of our Lord *Jeſus Chriſt*: Of *whom* the whole Family in Heaven and Earth is named.

It is ambiguous (according to our preſent reading,) whether theſe latter Words refer to *Chriſt*, or to the *Father*. If they refer to *Chriſt*; the Senſe is the ſame, as what the Apoſtle had before ſaid, *ch.* i, *ver.* 10 & 21, that *in Chriſt all things* are *gathered together in One, both which are in Heaven and which are on Earth*; & *ver.* 22, that he is *the Head over all things to the Church*; and *Col.* i, 20, that *by him* God hath *reconciled all things to himſelf, whether they be things in Earth or things in Heaven*; and *Phil.* ii, 9, that *God hath given him a Name which is above every Name, that at the Name of Jeſus every knee ſhould bow, of things in Heaven, and things in Earth, and things under the Earth.* But if the words in the 15*th Verſe* refer to *God the Father*, as they were by the *Antients* generally underſtood; the words foregoing, [*of our Lord Jeſus Chriſt*,] being not found in the moſt antient Copies, but firſt added in the *Latin*, while they were wanting in the *Greek*, as *Jerom* teſtifies; and the whole Text running thus, —— *unto the Father, of whom the whole Family in Heaven and Earth is named*; and the Greek words, πατὴρ and πατριὰ, [*Father* and *Family*,] having naturally a congruity and reference to each other, ſo as to make it probable that the words (even though our preſent Reading be retained) relate all to *the Father*; The meaning Then is, that God is the Great *Paterfamilias*, whoſe *Houſe* or *Family* the *whole Univerſe* is, and He the Father and Supreme Governour of all. *See above*, No 264.

635.

635. *Epheſ.* iv, 11. And *He* gave, ſome Apoſtles, and ſome Prophets, *&c.*

636. 15. ----- into *him* in all things, which is *the Head*, even *Chriſt*.

637. v, 5. ----- the *Kingdom of Chriſt*, and *of God*.

638. *Phil.* ii; 5----11. Who being *in the Form of God*, &c. [See N° 934.] ----- God alſo hath *highly exalted* him, and given him *a Name which is above every Name*;

That at the Name of Jeſus *every knee ſhould bow*, of things in Heaven, and things in Earth, and things under the Earth:

And that every tongue ſhould confeſs that *Jeſus Chriſt is Lord*, to the Glory of God the Father.

See N° 934; and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 140, 173, 232, 233; and Dr. *Bennet* on the *Trinity*, *p.* 39, *&c.*

639. iii, 21. According to the Working, whereby he is *able to ſubdue all things unto himſelf*.

640. iv, 13. I can do *all things*, through *Chriſt that ſtrengthneth me*.

641. *Col.* i; 15, 16. Who is *the Image of the inviſible God*, the *Firſt-born of every Creature*, (See N° 937; and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 175. And Dr. *Bennet* on the *Trinity*, *p.* 170.)

For by Him [Gr. *in* Him] were all things created, *&c.*

642. 17, 18, 19, 20. And he is *before all things*, and *by him all things conſiſt*.

And He is *the Head* of the Body, the Church; who is *the* † *Beginning*, the Firſt-born from the Dead, that *in all things he might have the preheminence*.

For it pleaſed the Father, that in Him ſhould * *all Fulneſs* dwell;

And ------ by him to ‡ *reconcile all things* unto himſelf: by Him, I ſay, whether they be things in Earth, or things in Heaven.

† See N° 672.

* The *Fulneſs of the Godhead*, [of *divine Power and Authority*,] ch. ii, *ver.* 9. See N° 645.

‡ *That in It*, viz. in his Body, (ſays Athanaſius,) *he might redeem all things, and bring the World unto his Father, and reconcile all things both in Heaven and Earth.* See N° 188.

Ἵν' ἐν αὐτῷ τὰ πάντα ἐλεύθερώσας, τὸν κόσμον ἀποσυναγάγῃ τῷ Πατρὶ, καὶ εἰρηνοποιήσῃ τὰ πάντα τὰ ἐν οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς. *Epiſt. ad Philadelphum.*

643. *Col.* i; 28, 29. ----- in *Chriſt Jeſus*; ----- according to his Working, which *worketh in me mightily.*

644. ii, 3. In whom are hid *all the Treaſures* of *Wiſdom* and *Knowledge.*

It is ambiguous whether This refers to *the Father*, or to *Chriſt*; but moſt probably, to *Chriſt.*

645. 9. For in Him dwelleth *all the Fulneſs of the Godhead* bodily.

Ch. i, ver. 19. *It pleaſed the Father, that in him ſhould all Fulneſs dwell*; and *Joh.* xiv, 10, *The Father that dwelleth in Me, he doth the Works.*

The Fulneſs of the Godhead; that is, *of Divine Power, Dominion and Authority.* For ſo the word [θεότης *Divinity*,] ſignifies; in the ſame manner as ἀνθρωπότης, βασιλειότης, and all other words of the like formation. And 'tis as great an *Abuſe* of Language, to ſuppoſe [θεότης] the *Deity*, that is, the *Dominion* of *God*, to ſignify the *Subſtance* of *God*; as it would be to underſtand [ἀνθρωπότης] *Manhood*, to ſignify the *Subſtance* of *Man.* Where *Deity* is put (by a mere idiom of the *Engliſh* language) for *God* himſelf, as *Acts* xvii, 29; 'tis in the Greek, not ἡ θεότης, but τὸ θεῖον. See Dr. *Bennet* on the *Trinity*, *pag.* 171.

646.

646. *Col.* ii, 10. Which is the *Head of all Principality and Power.*

647. iii, 1. Where Chriſt ſitteth *on the right hand of God.*

648. 11. But Chriſt is *all, and in all.*

649. 13. Even as *Chriſt forgave you.*

650. 1 *Tim.* i, 16. That in Me firſt, *Jeſus Chriſt* might *ſhew forth all long-ſuffering*, for a pattern to them which ſhould hereafter believe on him to life everlaſting.

651. *Heb.* i, 2. Whom he hath appointed *Heir of all things, by whom* alſo *he made the Worlds.*

652. 3, *&c.* Who being the * *Brightneſs of his Glory*, and the *expreſs Image of his Perſon, and upholding all things by the Word of his Power*, ----- ſat down *on the right hand of the Majeſty on high.*

Being made ſo much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they.

For unto which of the Angels ſaid he at any time, Thou art my Son, this day have I begotten thee? -----

And again, when he bringeth in the firſt-begotten into the World, he ſaith, And *let all the Angels of God worſhip him*: -----

But unto the Son he ſaith, *Thy Throne, O* † *God, is for ever and ever.* ---- God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows.

And; ‡ Thou, Lord, in the beginning haſt laid the Foundation of the Earth, and the Heavens are the Works of thine Hands:

------ They ſhall be changed, but *thy years ſhall not fail.*

But to which of the Angels, *&c?* Are they not all miniſtring Spirits, ſent forth to miniſter for them who ſhall be Heirs of Salvation?

* See Dr. *Bennet* on the *Trinity*, *p.* 173.

† See the Note on N° 542.

‡ See N° 552.

653. *Heb.* ii, ; 5, 8. Unto the Angels hath he not put in Subjection the World to come ; ---- But ----
Thou haſt put *all things in Subjection under his* [viz. *Chriſt's*] *Feet*. For, in that he put *All* in Subjection under him, he left nothing that is not put under him.

654. 16. He took *not* on him *the Nature of Angels*, but he took on him the Seed of Abraham. [Gr. οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται, *He lays not hold of*, (or, *helps not*) *Angels, but the Seed of Abraham.*]

655. iii, 3. For this man was counted worthy of more glory than *Moſes*, inaſmuch as *He who hath builded the Houſe*, hath more honour than the Houſe.

656. 6. But *Chriſt*, as a Son over *his own Houſe*, whoſe Houſe are we.
See No 264.

657. iv ; 12, 13. For the * *Word of God* is quick and powerful, and ſharper than any *two-edged ſword*, piercing even to the dividing aſunder of Soul and Spirit, and of the joynts and marrow : and is a *Diſcerner of the Thoughts and Intentions of the Heart.*
Neither is there any Creature that is not manifeſt in his Sight : but all things are naked and opened unto the Eyes of Him with whom we have to do.
* See *Rev.* xix, 13 : & i, 16 : & ii ; 12, 16 : & xix, 15.

658. vii ; 3. † Without Father, without Mother, * without deſcent ; having neither beginning of days, nor end of Life ; but made like unto *the Son of God*, abideth a Prieſt continually.
† *Melchiſedec*, the Type of Chriſt.
* Without *Genealogy*, ἀγενεαλόγητος.

659. viii, 1. Who is ſet *on the right hand of the Throne of the Majeſty in the Heavens.*

660.

660. *Heb.* x, 12. ---- for ever ſat down *on the right hand of God.*

661. xii, 2. ---- and is ſet down *at the right hand of the Throne of God.*

662. xiii, 8. ---- Jeſus Chriſt, *the ſame yeſterday, and to day, and for ever.*

The Meaning in this Place (as appears from the Context,) is, that the *Doctrine of Chriſt*, once taught by the Apoſtles, ought to be preſerved unchanged.

See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 169.

663. *Jam.* ii, 1. The Faith of our Lord *Jeſus Chriſt*, the *Lord of Glory.*

[Τὴν πίστιν τ Κυρίε ἡμῶν Ἰησ Χριστ, τ δόξης.] It is ambiguous in the Original, whether the word [*Glory*] refers to [*Lord*,] or to the preceding word, [*Faith.*] And of the Two, the more natural conſtruction ſeems to be; *The Faith of the Glory*, or, *the glorious Faith*, [as 2 Cor. iv, 4, εὐαγγέλιον τ δόξης, *The Goſpel of Glory*, or, *the glorious Goſpel*] *of our Lord Jeſus Chriſt.*

664. 1 *Pet.* iii, 22. Who is gone into Heaven, and is *on the right hand of God; Angels and Authorities and Powers being made ſubject unto him.*

665. *Rev.* i, 5. Jeſus Chriſt, who is *the faithful Witneſs*, and the Firſt-begotten of the Dead, and *the Prince of the Kings of the Earth.*

666. 11. I am * *Alpha and Omega, the firſt and the laſt.* [Theſe words are not found in moſt of the Greek MSS.]

See No 686 & 414.

* The *Author* and *Finiſher* of our Faith, *Heb.* xii, 2.

667. 17, 18. I am * *the Firſt and the Laſt.*

I am † *he that liveth*, and was dead; and behold, I am

alive for evermore, and have the Keys of Hell and of Death.

* See N° 666.

† Gr. ὁ ζῶν, *The Living One.* As *Joh.* v, 26; *As the Father hath Life in Himſelf, ſo hath he given to the Son to have Life in Himſelf.* See N° 339.

668. *Rev.* ii, 8. Theſe things ſaith *the Firſt and the Laſt*; which was Dead, and is alive.

See N° 414, & 666.

669. 23. And all the Churches ſhall know, that *I am He which ſearcheth the Reins and Hearts*, and I will give unto every one of you according to your Works.

See N° 362.

The Lord Jeſus, (ſaith Clemens Alexandrinus,) *who, by the* Will *of the* Almighty, *is inſpector of our Hearts.*

Τὸν κύριον Ἰησοῦν, τὸ τοῦ παντοκρατορικοῦ θελήματος ἐφόρον τὰς καρδίας ἡμῶν. *Strom.* 4.

See more of This Paſſage, in Part II. § 36.

[See alſo Dr. *Bennet* on the *Trinity*, *p.* 91, &c.]

670. iii, 1. Theſe things ſaith *He that hath the Seven Spirits of God.*

671. 7. Theſe things ſaith *He that is Holy*, he that is *True*, he that hath the Key of David; he that *openeth and no man ſhutteth*, and *ſhutteth and no man openeth.*

672. 14. Theſe things ſaith *the Amen*, the *Faithful and True Witneſs*, the *Beginning* [Ἀρχὴ the † *Head*,] *of the Creation of God.*

† *Col.* i, 18. *He is the* Head *of the Body, the Church; the* Beginning, &c. And *Col.* ii, 10, *He is the Head of all Principality and Power*, [ἡ κεφαλὴ πάσης Ἀρχῆς καὶ ἐξουσίας]

This Word, (ſays Theophilus) *miniſtred to God in* Τοῦτον τὸν λόγον ἔχειν ὑπηρέτην τοῦ ὑπ' αὐτοῦ γεγενημένων, καὶ δι'

the

the Creation of Things, and by Him did God make all things; And he is therefore called The Beginning, [*or,* The Principle, *or* Head;] *becauſe he Ruleth and hath Dominion over all things, which were created through Him.*

αὐτοῦ τε καὶ παῤ ᾧ πεποίηκεν οὗτος λέγεται Ἀρχὴ, ὅτι ἄρχει καὶ κυριεύει πάντων τῶν δι' αὐτοῦ δεδημιουργημένων. *Ad Autolyc. lib.* 2.

And Juſtin Martyr:

The Word (ſaith he) *is the Firſt Power (next after God, the Father and Supreme Lord of all,) and the Son.*

Ἡ πρώτη δύναμις, μετὰ τὸν πατέρα πάντων καὶ δεσπότην Θεὸν, ὁ υἱὸς, ὁ λόγος ἐστίν. *Apol.* 1.

See alſo No 937 & 642. And Dr. *Bennet* on the *Trinity*, *p.* 89.

673. *Rev.* iii, 21. Even as I alſo overcame, and *am ſet down with my Father in his Throne.*

674. v, 6. A Lamb, ---- *having* ---- ſeven Eyes, which are *the ſeven Spirits of God*, ſent forth into all the Earth.

675. vi, 16. Hide us from the face of him that ſitteth on the Throne, and from *the Wrath of the Lamb.*

676. vii, 17. The *Lamb*, which is *in the midſt of the Throne.*

677. xi, 15. The Kingdoms of this World are become the Kingdoms *of our Lord*, and *of His Chriſt*; and he ſhall reign for ever and ever.

678. xiv, 4. Being the Firſt-fruits *unto God* and *to the Lamb.*

679. xvii, 14. The *Lamb* ſhall overcome them; For he is *Lord of Lords, and King of Kings.*

680. xix, 13. And his Name is called, *The* WORD *of God.*

See No 535. 681.

681. *Rev.* xix, 16. And he hath on his Veſture and on his Thigh a Name written, *King of Kings, and Lord of Lords.*

682. xxi. 22. For the Lord God Almighty, *and the Lamb*, are the Temple of it. [*Gr.* For the Lord God Almighty is the Temple of it; *and alſo the Lamb.*]

683. 23. For the Glory of *God* did lighten it, *and the Lamb* is the Light thereof.

684. xxii, 1. Proceeding out of the Throne *of God* and *of the Lamb.*

685. 3. The Throne *of God* and *of the Lamb* ſhall be in it; And his Servants ſhall ſerve him.

686. 12, 13, 16. Behold, I come quickly, and my Reward is with me, to give every Man according as his Work ſhall be.

I am * *Alpha and Omega*, the *Beginning and the End*, the *Firſt and the Laſt.*

I Jeſus ----- am the root and the off-ſpring of David, and the bright and morning-ſtar.

* [*The* Author *and* Finiſher *of our Faith*, Heb. xii, 2] Wherein This differs from the Character of the *Father*, ſee No 414.

SECT. IV.

The Paſſages wherein is ſet forth the Honour and Worſhip, *which ought to be paid to* Him.

687. MAT. xxviii, 19. Baptizing them in the Name ---- *of the Son.*

See No 12115 and my *Comment. on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 204. And Dr. *Bennet* on the *Trinity*, *p.* 211 and 162.

688.

688. *Luke* xxiv ; 51, 52. He was ----- carried up into Heaven ; And they *worſhipped him.*

689. *Joh.* v ; 22, 23. For the *Father* judgeth no man, but hath *committed All judgment* unto the *Son.*

That all men ſhould *honour the Son,* * *even as they honour the Father:* He that honoureth not *the Son,* honoureth not *the Father which hath ſent him.*

* Καθὼς τιμῶσι τὸν πατέρα. The Meaning is not, that the Son's Authority ſhould, like That of the Father, be looked upon as *Underived, Abſolute, Supreme,* and *Independent;* but that, *as* the Jews already *believed in God,* ſo they ſhould *alſo* for the future *believe in Chriſt,* chap. xiv, 1 ; *As* they already *honoured* God *the Father,* ſo they ſhould *alſo* for the future *honour the Son of God* ; honour him, as having *All judgment committed unto him* ; honour him, to the Honour of *the Father which ſent him* ; acknowledge him *to be Lord,* to the *Glory of God the Father.* See No 716, 934.

Let us here (ſays Origen) *ask* Celſus *concerning thoſe who are honoured by* Them *as Gods or Dæmons or Heroes* ; *How can you ſhow, that Theſe are honoured by the Appointment of God, and not merely through the Ignorance and Folly of Men, who err and fall away from Him who ought Truly to be honoured?* —— *If* Celſus *on the other ſide, ſhall ask* Us *the like queſtion concerning* Jeſus ; *I ſhall ſhow that the Honour given to Him, is appointed of God* ; that all men ſhould honour the Son, even as they honour the Father.

Καὶ πυθώμεθα Κέλσου, περὶ τῶν τιμωμένων ὡς θεῶν, ἢ Δαιμόνων, ἢ ἡρώων· ὅπῃ Πόθεν, ὦ ἑταῖρε, ἀποδεικνύναι ἔχεις ὑπ' ἀπὸ τοῦ Θεοῦ τάττοις δίδοται τὸ τιμᾶσθαι, καὶ ἐχὶ ἀπὸ ἀγνοίας καὶ ἀμαθίας ἀνθρωπίνης πλανωμένων καὶ ἀποπιπτόντων τοῦ κυρίως τιμωμένου ;----- Ἐὰν δ' ἡμῖν ἀνθυποφέρῃ τὸ παραπλήσιον περὶ τοῦ Ἰησοῦ· ἀποδείξομεν ὅτι ἀπὸ θείᾳ δίδοται αὐτῷ τὸ τιμᾶσθαι· ἵνα πάντες τιμῶσι τὸν υἱὸν, καθὼς τιμῶσι τὸν πατέρα. *contr. Celſ. lib.* 8.

See Dr. *Bennet* on the *Trinity, p.* 29. 690.

690. *Acts* i, 24. *Thou Lord*, which knoweſt the Hearts of all men, *ſhew* whether of theſe Two thou haſt choſen.

It is ambiguous, whether theſe Words are directed to *Chriſt*, or to *God* the *Father*.

See No 362, 690 and 669.

691. ii, 21. Whoſoever ſhall *call on the Name* of the *Lord*, ſhall be ſaved.

To *call on the Name* of Chriſt, being a Phraſe uſed in great Variety of Senſes, and, with *ſome other Synonymous* Expreſſions, ſignifying ſometimes, 1 *believing in him, acknowledging him as our Saviour, openly profeſſing our ſelves Chriſtians*, or *being baptized in his Name*; ſometimes 2 *invoking his Name upon diſeaſed Perſons, in order to a miraculous Cure*; ſometimes 3 *praying in his Name*, or *through his Interceſſion*; ſometimes 4 *directly calling upon*, or *invoking him*; and ſometimes perhaps ſeveral of theſe Significations being joined promiſcuouſly: It may not be improper to ſet down the ſeveral Paſſages, that the Reader may compare them together in One View.

1 *Acts* ii, 21. Whoſoever ſhall *call on the Name* of the Lord, ſhall be ſaved.

Acts ix; 14, 21. To bind all that *call on thy Name*.——deſtroyed them, which *called on this Name* in Jeruſalem.

Acts xv, 17. All the Gentiles, *upon whom my Name is called.*

Acts xxii, 16. Be baptized, and waſh away thy Sins, *calling on the Name* of the Lord.

Rom. x; 11, 12, 13, 14. Whoſoever *believeth on him* [*confeſſing with the Mouth the Lord Jeſus*, ver. 9.] ſhall not be aſhamed.

—— For the ſame Lord over all, is rich unto all that *call upon him.*

For whoſoever ſhall *call upon the Name* of the Lord ſhall be ſaved.

How then ſhall they *call on him*, on whom they have not believed? &c. *Rom.*

Rom. xv, 20, Not where Chriſt *was named.*

1 *Cor.* i, 2. Called to be Saints, with all that in every place *call upon the Name* of Jeſus Chriſt our Lord.

2 *Tim.* ii, 19. Let every one that *nameth the Name* of Chriſt, depart from Iniquity.

2 *Tim.* ii, 22. Follow righteouſneſs, —— with them that *call on the Lord* out of a pure Heart.

Jam. ii, 7. That worthy *Name, by the which ye are called,* [*Gr.* τὸ ἐπικληθὲν ἐφ' ὑμᾶς, *which was called upon you,* or, *over you*; *viz.* at your Baptiſm. The Expreſſion is the ſame as That above, *Acts* xv, 17.]

2 *Acts* xix, 13. To *call,* over them which had evil Spirits, *the Name of the Lord Jeſus.*

Acts iii, 6. *In the Name of Jeſus Chriſt of Nazareth,* riſe up and walk.

3 *Heb.* xiii, 15. *By him*—— let us offer the Sacrifice of Praiſe to God ——; *giving Thanks* [ὁμολογούντων, *confeſſing*] *to his Name,* [or, *in his Name,* τῷ ὀνόματι αὐτοῦ.] Or, *making publick Profeſſion of* (our Faith in) *his Name.*

4 *Acts* vii, 59. *Calling upon* [Gr. ἐπικαλούμενον, *invoking,*] and ſaying, Lord Jeſus, receive my Spirit.

692. *Acts* vii, 59. *Lord Jeſus,* receive my Spirit.

693. ix, 14. To bind all that *call on thy Name.*
See N° 691.

694. 21. Deſtroyed them which *called on this Name.*
See No. 691.

695. xxii, 16. *Calling on the Name* of the Lord.
See N° 691.

696. *Rom.* i, 7. *Grace* to you and *Peace from* ----- *the Lord Jeſus Chriſt.*

697.

697. *Rom.* ix, 1. I ſay the Truth † *in Chriſt*, I lie not.
† Chriſt being my Witneſs. See No 167 & 707 & 735.

698. x, 11, 12, 13, 14. The Scripture ſaith, whoſoever *believeth on him*, ſhall not be aſhamed; -----
----- For the ſame Lord over all, is rich unto all that *call upon him.*
For whoſoever ſhall *call upon the Name* of the Lord, ſhall be ſaved.
How then ſhall they *call on Him*, in whom they have not believed?
See No 691.

699. xvi, 20. The *Grace* of our *Lord Jeſus Chriſt*, be with you, Amen.

700. 24. The *Grace* of our *Lord Jeſus Chriſt*, be with you All, Amen.

701. 1 *Cor.* i, 2. ---- with All that in every place *call upon the Name* of Jeſus Chriſt our Lord.
See No 691.

702. 3. *Grace* be unto you and *Peace* from ---- *the Lord Jeſus Chriſt.*

703. x, 9. *Neither* let us *Tempt* [that is, *provoke*] Chriſt, as ſome of Them alſo *tempted*,

704. xvi, 23. The *Grace* of our *Lord Jeſus Chriſt*, be with you.

705. 2 *Cor.* i, 2, *Grace* be to you and *Peace* ---- from the *Lord Jeſus Chriſt.*

706. xii, 8. For this thing I *beſought* † *the Lord* thrice, that it might depart from me.
† The Word is ambiguous, ſignifying either *Chriſt*, or *God* the *Father*; But, from the following Verſes,

Verſes, it ſeems rather to be underſtood, in this place, of *Chriſt*.

707. 2 *Cor.* xii, 19. We ſpeak before God, *in Chriſt*.
In the Preſence of God, Chriſt being our Witneſs.
See No 167 & 697 & 735.

708. xiii, 14. The *Grace* of the *Lord Jeſus Chriſt* ---- be with you all, Amen.

709. *Gal.* i, 3. *Grace* be to you and *Peace* from ---- our *Lord Jeſus Chriſt*.

710. 5. *To whom be Glory* for ever and ever, Amen.
The word, *whom*, is ambiguous; and may refer either to *Chriſt*, or to *God*; But, in the more natural conſtruction of the words, it refers to *God*, the Father.

711. vi, 18. The *Grace* of our *Lord Jeſus Chriſt*, be with your Spirit, Amen,

712. *Epheſ.* i, 2. *Grace* be to you and *Peace* from ---- the *Lord Jeſus Chriſt*.

713. v, 19. *Singing* ---- in your Heart *to the Lord*.
It is ambiguous whether theſe words [*to the Lord*,] be meant of *Chriſt*, or of *God*. It ſhould ſeem from the verſe following, that they are rather meant of *God*, the Father.
See No 482 & 492.

714. vi, 23. *Peace* be to the Brethren, and *Love*, with *Faith*, from ---- the *Lord Jeſus Chriſt*.

715. *Phil.* i, 2. *Grace* be unto you and *Peace* from ---- the *Lord Jeſus Chriſt*.

716. ii; 10, 11. That *at the Name of Jeſus* every knee ſhould *bow*, of things in Heaven, and things in Earth, and things under the Earth. And

And that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the Glory of God the Father.

See No 689.

717. *Phil.* ii, 19. I truſt, *in the Lord Jeſus*, to ſend Timotheus.

718. 24. I truſt, *in the Lord*, that I alſo my ſelf &c.

719. iv, 23. The *Grace* of our *Lord Jeſus Chriſt*, be with you all, Amen.

720. *Col.* i, 2. *Grace* be unto you and *Peace* from ---- the *Lord Jeſus Chriſt*.

721. ii; 18, 19 ---- *worſhipping* of Angels, ---- and not holding *the Head*, from which all the Body &c.

722. iii, 16, In Pſalms and Hymns and Spiritual Songs, *ſinging* with grace in your Hearts *to the Lord*.

It is ambiguous whether theſe words [*to the Lord*,] be meant of *Chriſt*, or of *God* the Father. It ſeems from the verſe following, that they are rather meant of *the Father*.

See No 482 & 492.

723. 1 *Theſ.* i, 1. *Grace* be unto you and *Peace* from ---- the *Lord Jeſus Chriſt*.

724. iii, 11. ---- our Lord *Jeſus Chriſt*, direct our way unto you.

725. 12. And *the Lord* make you to increaſe and abound in Love.

It is ambiguous whether this refers to *Chriſt*, or to *God*. See No 624; and my *Commentary on* 40 *ſelect Texts in Anſwer to Mr.* Nelſon, *p.* 203.

726. v, 27. I adjure you *by the Lord*.

This alſo is ambiguous, whether it be meant of *Chriſt*, or of *God* the Father.

727. 1 *Theſ.* v, 28. The *Grace* of our *Lord Jeſus Chriſt* be with you, Amen.

728. 2 *Theſ.* i, 2. *Grace* unto you and *Peace* from ----- the *Lord Jeſus Chriſt.*

729. ii; 16, 17. Our Lord *Jeſus Chriſt* himſelf ---- comfort your hearts, and ſtabliſh you in every good word and work.

730. iii, 5. *The Lord* direct your hearts into the Love of God, and into the patient waiting for Chriſt.

See No 624; and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 204.

731. 16. Now *the Lord* of Peace *himſelf* give you *Peace* always, by all means; *The Lord* be with you all.

It is ambiguous whether This be ſpoken of *Chriſt*, or of *God*. From the parallel places, *Rom.* xv, 33; xvi, 20; 2 *Cor.* xiii, 11; *Phil.* iv, 9; & 1 *Theſ.* v, 23; it ſhould ſeem rather to be meant of *God*, the Father.

732. 18. The *Grace* of our *Lord Jeſus Chriſt* be with you all, Amen.

733. 1 *Tim.* i, 2. *Grace, Mercy* and *Peace* from ---- *Jeſus Chriſt our Lord.*

734. 12, And I *thank Chriſt Jeſus our Lord*, who hath enabled me *&c.*

The Diſpoſition of the Words in the original, [ἐγὼ χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν,] is ſuch as makes it very ambiguous whether the true Reading may not be That which is found in ſeveral MSS, [ἐγὼ χάριν ἔχω τῷ ἐνδυναμώσαντί με ΕΝ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν,] *I thank Him who hath enabled me in Chriſt Jeſus our Lord.* Eſpecially conſidering what follows in the 14th verſe; *And the grace of our Lord* [or, as ſome MSS have it, ὁ Θεὸς ἡμῶν, *of our God,*]

was exceeding abundant with Faith and Love which is in Chriſt Jeſus.

735. 1 *Tim.* ii, 7. I ſpeak the Truth † *in Chriſt*, and lie not.
[† Chriſt being my Witneſs.]
See N° 167, 697, 707.

736. 2 *Tim.* i, 2. *Grace, Mercy*, and *Peace*, from —— our *Lord Jeſus Chriſt.*

737. ii, 22. With them that *call on the Lord* out of a pure Mind.
See N° 691.

738. iv; 17, 18. *The Lord* ſtood with me, and ſtrengthned me, ——.
And *the Lord* ſhall deliver me from every evil work, and will preſerve me unto his heavenly Kingdom: *To whom be glory for ever and ever, Amen.*
It is ſomewhat ambiguous, whether this be ſpoken of *Chriſt*, or of *God*, the Father. But it ſeems rather to be meant of *Chriſt.*

739. iv, 22. The Lord *Jeſus Chriſt be with thy Spirit.*

740. *Tit.* i, 4. *Grace, Mercy* and *Peace* from —— *the Lord Jeſus Chriſt.*

741. *Philem.* 3. *Grace* to you and *Peace* from —— the Lord *Jeſus Chriſt.*

742. 25. The *Grace* of our Lord *Jeſus Chriſt*, be with your Spirit, Amen.

743. *Heb.* i, 6. When he bringeth in the firſt-begotten into the World, he ſaith; And *let all the Angels of God worſhip him.*

744. xiii, 21. *To whom be glory* for ever and ever, Amen.
It is ambiguous in the Conſtruction, whether This refers to *Chriſt* or to *the Father.*

745.

745. 1 *Pet.* ii ; 3, 4. *The Lord* is gracious :
To whom coming as unto a living Stone,——choſen of *God*, and pretious.

746. iv, 11. *To whom* be *Praiſe* and *Dominion* for ever and ever, Amen.
It is ambiguous by the Conſtruction of the Words, whether This refers to *Chriſt*, or to *God*.

747. 2 *Pet.* iii, 18. In the Knowledge of our *Lord and Saviour Jeſus Chriſt* : [Some Greek MSS add, καὶ θεοῦ πατρὸς. *and of God, the Father* ;] *To whom be glory* both now and for ever, Amen.

748. 2 *Joh.* 3. *Grace* be with you, *Mercy* and *Peace* from —— the Lord *Jeſus Chriſt*, the Son of the Father.

749. *Rev.* i ; 4, 5. *Grace* be unto you and *Peace* —— from *Jeſus Chriſt*, who is the Faithful Witneſs.

750. 5, 6. *Unto him* that loved us, and waſhed us from our Sins in his own Blood ;
And hath made us Kings and Prieſts unto God and his Father, [or, unto his God and Father,] *to him be glory* and Dominion for ever and ever, Amen.

Next after the unbegotten and ineffable God, (ſays Juſtin Martyr,) *we adore and love him who is the Word of God ; becauſe that for our ſakes he became Man, and was made partaker of our Sufferings, that he might heal Us.*

Τὸν μὲν ἀπὸ ἀγεννήτου καὶ ἀῤῥήτου θεοῦ λόγον μισεῖν τ θεὸν σκυνεῖμεν καὶ ἀγαπῶμεν, ἐπειδὴ καὶ δι' ἡμᾶς ἄνθρωπος γέγονεν, ἵνα καὶ τ παθῶν ἡμετέρων συμμέτοχος γενόμενος, καὶ ἰάσηται ποιήσηται. *Apol.* 1, *ſub finem.*

751. v ; 8, 9, 10. —— *fell down before the Lamb*, having every one of them Harps and golden Vials full of Odours, which are the Prayers of Saints :
And they ſung a new Song, ſaying ; *Thou art worthy*----- ; † for *thou waſt ſlain, and haſt redeemed us to God by thy Blood*, ——

And hast made us unto our God, Kings and Priests; and we shall reign on the Earth.

† *Note*; the Reason here (and in the foregoing and following passages) given of the *Worship* paid to *the Lamb*, is not his being *united to the Supreme God*, but his having *redeemed us* by his Blood.

752. *Rev.* v; 12, 13. Saying with a loud Voice, Worthy is *the Lamb* that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.

And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I, saying; Blessing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and *unto the Lamb*, for ever and ever.

753. vii, 10. Salvation to our God which sitteth upon the Throne, and *unto the Lamb*.

754. xxii, 20. Even so, come, *Lord Jesus*.

755. 21. The *Grace* of our *Lord Jesus Christ*, be with you all, Amen.

SECT. V.

The Passages, wherein He *is declared to be* Subordinate to *the Father*; *deriving his* Being (*in an incomprehensible manner*) from *him*; *receiving* from *him his divine* Power, Authority *and other Attributes*; *and acting in all things wholly* according to the Will of the Father.

756. MAT, vii, 21. Not every one that saith unto Me, Lord, Lord; —— but He that doth *the Will of my Father* which is in Heaven:

757.

757. *Mat.* x, 40. He that receiveth Me, receiveth him that *ſent* Me.

758. xi; 25, 26. I thank thee, O Father; —— Even ſo, Father, for ſo it ſeemed *good in thy ſight.*

759. 27. All things are *delivered* unto me *of my Father.*

760. xii, 50. Whoſoever ſhall do *the Will of my Father* which is in Heaven, the ſame is my Brother, *&c.*

761. xvi, 27. The Son of man ſhall come, *in the Glory of his Father.*

762. xix, 17. There is *None Good*, but One, [Εἷς, *One Perſon,*] that is † God.

† Ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς, *My Father which is in Heaven*, Clem. Alexandr. cited by Dr. *Mills* on *Mar.* x, 18. See N° 1, & 340, & 773.

763. xx, 23. But to ſit on my right hand, and on my left, is *not mine* to give; but it ſhall be given to them, for whom it is prepared *of my Father.*

764. xxvi, 39. O my *Father*, if it be poſſible, let this Cup paſs from me; nevertheleſs, *not as I will*, but *as Thou wilt.*

765. 42. O my *Father*, if this Cup may not paſs away from me, except I drink it; *Thy will be done.*

766. 53. Thinkeſt thou, that I cannot now *pray to my Father*, and he ſhall preſently *give me* more than twelve Legions of Angels.

767. xxvii, 46. *My God, my God*, why haſt thou forſaken me.

See N° 991.

768. xxviii, 18. All Power is *given* unto me in Heaven and in Earth.

Go ye *therefore*, &c.

But by what Power [*by whoſe Authority*] (ſays Cyprian) *can He obtain remiſſion of Sins in Baptiſm, who denies God the Creator to be the Father of Chriſt? when even* That very Power [*or* Authority] *by which we are baptized and ſanctified, Chriſt* received *from the ſame* Father; *whom he acknowledged to be* Greater *than Himſelf*; *by whom, he* Prayed *to be* Glorified; *whoſe* Will *he fulfilled, even unto the Obedience of drinking* That *Cup, and of undergoing Death.*

Quâ autem poteſtate conſequi in Baptiſmo remiſſionem peccatorum poteſt, negans Deum Creatorem Patrem Chriſti; quando *ipſam poteſtatem* quâ baptizamur, & ſanctificationem, ab eodem Patre Chriſtus acceperit quem, majorem dixerit; à quo clarificari petierit; cujus voluntatem, uſque ad obſequium bibendi calicis & ſubeundæ mortis, impleverit? *Epiſt.* 73.

769. *Mar.* i, 1. The *Son* of God.
And frequently in other places.

770. 11. My *beloved* Son, in whom *I am well-pleaſed.*

771. ix, 37. Whoſoever ſhall receive Me, receiveth not Me, but him that *ſent* me.

772. xii, 36. The Lord ſaid to my Lord; *Sit thou on my right hand*, until *I make* thine Enemies thy Foot-ſtool.

773. xiii, 32. But of That day and hour knoweth no man, no, not the Angels which are in Heaven, † *neither the Son*, but * *the Father.*

† *My Father Only*, Mat. xxiv, 36.

* There can be no better Comment upon theſe Words, than that of *Irenæus.*

Our Lord himſelf (ſaith he,) *the Son of God, acknowledged*

Dominus ipſe Filius Dei, ipſum judicii diem

knowledged that the Father Only *knew the Day and Hour of Judgment; declaring expreſly, that of That day and hour knoweth no One, neither the Son, but* the Father Only. *Now, if the Son himſelf was not aſhamed to leave the Knowledge of That day to the Father, but plainly declared the Truth; neither ought WE to be aſhamed to leave to God ſuch Queſtions, as are too high for us.* —— *For if any one inquires Why the Father, who communicates in all things to the Son, is yet by our Lord declared to know* Alone *That day and hour; he cannot at preſent find any Fitter or more Decent, or indeed any Other Safe Anſwer at all, than This; that, ſince our Lord is the only Teacher of Truth, we ſhould learn of Him that the Father is Above All*: For the Father, *ſaith he*, is greater than I. *The Father therefore is by our Lord declared to be Superior even in Knowledge alſo, to this End that We, while we continue in this World, may learn to acknowledge God Only to*

conceſſit ſcire *ſolum Patrem*; manifeſtè dicens, *De die autem illâ & horâ nemo ſcit, neque Filius, niſi Pater ſolus.* Si igitur ſcientiam diei illius, filius non erubuit referre ad *Patrem*, ſed dixit quod verum eſt; neque nos erubeſcimus, quæ ſunt in quæſtionibus majora ſecundum nos reſervare Deo. —— Etenim ſiquis exquirat cauſam, propter quam in omnibus Pater communicans filio, *ſolus* ſcire & horam & diem Domino manifeſtatus eſt; neque aptabilem magis, neque decentiorem, nec ſine periculo alteram, quàm hanc inveniat in præſenti, quoniam cùm ſolus verax magiſter eſt Dominus, ut diſcamus per ipſum, ſuper omnia eſſe Patrem: *Etenim Pater*, ait, *major me eſt.* Et ſecundum agnitionem itaque præpoſitus eſſe Pater annunciatus eſt à Domino noſtro, ad hoc ut & nos, in quantum in figurâ hujus mundi ſumus, perfectam ſcientiam & tales quæſtiones concedamus Deo: & nè

have perfect Knowledge, and leave such Questions to Him; and [put a stop to our Presumption,] *least curiously inquiring* [perhaps further, even] *into the Greatness of the Father, we run at last into so great a Danger, as to ask whether even above God, there be not another God.*

fortè quærentes altitudinem Patris investigare, in tantum periculum incidamus, uti quæramus an super Deum alter sit Deus. *Lib.* 2. *cap.* 48 & 49.

And *Basil* himself understands this place, not of the humane Nature singly, but of the *whole Person* of Christ. His words are very remarkable: *As to the Question* (says he) *put by Many, concerning those words in the Gospel, that our Lord Jesus Christ* knew not the Day and the Hour *of the End,* —— *That which I have been taught from a Child, of those who went before me, is This;* —— *that as we understand those words,* There is None Good but One, that is God, *to be spoken by the Son, not as excluding Himself from being Partaker of the Nature of Good, but only as supposing the Father to be the First Good; and by the Word,* None, *meaning* No *other* First *Good; but that Himself is the Second: So in these Words,* No man knoweth, *we believe our Lord meant*

Τὸ ἐζητημένον ἤδη παρὰ πολλοῖς τὸ εὐαγγελικὸν ῥητὸν, περὶ οὗ ἀγνοεῖν τὸ κύριον ἡμῶν Ἰησοῦν Χριστὸν τὴν ἡμέραν καὶ τέλους καὶ τὴν ὥραν· —— ἃ τοίνυν ἐκ παιδὸς παρὰ τῶν πατέρων ἠκούσαμεν, —— ταῦτα εἰπεῖν ἔχομεν. —— Ὡς πεπεισμένοι ἐπί γε, Οὐδεὶς ἀγαθὸς εἰ μὴ εἷς, ὁ θεός, (οὐδὲ γὰρ ἐκεῖ ἑαυτὸν ἔξω πάθει, τῆς τοῦ Ἀγαθοῦ φύσεως ὁ υἱὸς, ταῦτα λέγει· ἀλλὰ, ἐπειδὴ τὸ Πρῶτον Ἀγαθὸν ὁ πατὴρ, τῷ Οὐδεὶς συνυπακουομένῳ τοῦ Πρώτου, τὸ Δεύτερον εἰρῆσθαι πιστεύομεν·) —— οὕτω καὶ τὸ, Οὐδεὶς οἶδε, τὴν πρώτην εἴδησιν τοῦ πατρὸς ἀναγόντων καὶ ἀφ' πάντων τὴν πρώτην αἰτίαν τοῖς ἀνθρώποις ὑποδεικνύντων, εἰρῆσθαι νομίζομεν. —— Οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ. —— τυγχάνει· ἡ αἰτία τοῦ εἰδέναι τὸ

to

to aſcribe to the Father the Firſt Knowledge of things preſent and future, and to declare to the world that He is in all things the Firſt Cauſe.—— Neither the Son, but the Father;—— *that is; The Cauſe of the Son's knowledge, is from the Father;*—— *For his knowledge is given him from the Father.* [Thus *Rev.* i, 1. The Revelation of Jeſus Chriſt, which God *gave* unto him.] *And it is moſt proper and decent to affirm concerning the Son, that from whom he receives his divine Eſſence, from Him alſo he derives his Knowledge.*

υἱὸν. Ὥσθ' ὁ τοῦ πατρός· —— ἐκ γὰρ τοῦ πατρὸς αὐτῷ ὑπῆρχε δεδομένη ἡ γνῶσις. Τοῦτο δὲ ἐνφημότατόν ἐστι καὶ θεοπρεπὲς περὶ τοῦ υἱοῦ λέγειν, ὅτι ὅπερ ἐστὶν ὁμοούσιος, ἐξ αὐτοῦ καὶ τὸ γινώσκειν ἔχει. *Ad Amphiloch. Epiſt.* 391.

See No 340; and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 171. And Dr. *Bennet* on the *Trinity, p.* 155, 156.

774. *Luke* i, 32. The Lord God ſhall *give* unto him the Throne of *&c.*

775. ii, 49. Wiſt ye not that I muſt be about *my Father's Buſineſs.*

776. iv, 18. He hath *ſent* me to heal *&c.*

777. 43. For therefore am I *ſent.*

778. x, 16. He that deſpiſeth Me, deſpiſeth him that *ſent* me.

779. xxii, 29. And I appoint unto you a Kingdom, as *my Father hath appointed unto Me.*

779* xxiii, 35. If he be *Chriſt*, the *choſen of God.*

779** *Joh.* i, 14. The Word was *made Fleſh.*
See the laſt Note on No 546.

780.

780. *Joh.* iii, 16. God ——— *gave* his only-begotten Son.

781. 17. God *ſent* his Son:

782. 32. And what he hath *ſeen and heard*, That he teſtifieth.

783. 34. He whom God hath *ſent*.

784. 35. The Father loveth the Son, and hath *given* all things into his hand,

785. iv, 34. My Meat is to do *the Will* of him that *ſent* me, and to finiſh *His Work*.

786. v, 19. The Son can do *nothing of himſelf*, but what he ſeeth the Father do; for what things ſoever he doth, theſe alſo doth the Son likewiſe.

I can of mine own ſelf do nothing, *ſaith our Saviour, becauſe he is not of himſelf; and whoſoever receives his* Being, *muſt receive his* Power *from another.* ——— The Son *then* can do nothing of himſelf, but what he ſeeth the Father do, *becauſe he hath no Power of himſelf, but what the Father gave; And, being he gave him All the Power,* ——— *therefore* what things ſoever he doth, theſe alſo doth the Son likewiſe. *Bp* Pearſon *on the Creed, 4th Edit. p.* 34.

See alſo Dr. *Bennet* on the *Trinity, p.* 112.

787. 20, 21, 22. For the Father loveth the Son, and *ſheweth* him all things that Himſelf doth: And he will *ſhew* him greater things than theſe, that ye may marvel.

For as the Father raiſeth up the Dead, and quickneth them; even ſo the Son quickneth whom he will.

For the Father judgeth no man, but hath *committed* all judgment to the Son.

788. 23. He that honoureth not the Son, honoureth not the Father which hath *ſent* him.

789.

789. *Joh.* v; 26, 27. For as the Father hath Life in Himſelf, ſo hath he *given* to the Son to have * Life in Himſelf.

And hath *given* him *Authority* to execute Judgment alſo, becauſe he is † The Son of Man.

See N° 339, 667, 798.

* It ſeems from the foregoing *ver.* 21 & 25, that the word [*Life*] here ſignifies the *Power of raiſing from the Dead.*

† That Son of Man, deſcribed *Dan.* vii, 13 &c.

790. 30. I can *of my own ſelf do nothing:* As I *hear*, I judge: And my Judgment is juſt, becauſe I ſeek *not my own Will*, but *the Will of the Father* which hath *ſent* me.

See N° 786.

791. 31, 37. If I bear witneſs of my ſelf, my Witneſs is not true. ——— The Father himſelf which hath *ſent* me, hath born witneſs of me.

792. 36. The Works which the Father hath *given* me to finiſh; the ſame Works that I do, bear witneſs of me, that the Father hath *ſent* me.

793. 43. I am come *in my Father's Name*, and ye receive me not: if another ſhall come *in his own Name*, him ye will receive.

794. vi, 27. For, Him hath God, the Father, *ſealed.*

Gr. Τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ θεός. *For, Him hath the Father, even* GOD, *ſealed.*

795. 29. That ye believe on Him, whom He [*God*] hath ſent.

796. 37, 38, 39, 40. All that the Father *giveth* me, ſhall come to me,——

For I came down from Heaven, *not* to do *mine own Will*, but *the Will of Him* that *ſent* me.

And this is the *Fathers Will* which hath *ſent* me; that of all which he hath *given* me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.

And

And This is the *Will of Him* that *ſent* mẽ; that &c. 809.

797. *Joh.* vi, 44. The Father which hath *ſent* me. 810.

798. 57. As the Living Father has *ſent* me, and *I live by the Father*; ſo he that eateth me, even he ſhall live by me.
See N° 667. 811.

799. vii; 16, 17. My Doctrine is *not mine*, but *His* that *ſent* me: If any man will do *his Will*, he ſhall know of the doctrine whether it be *of God*, or whether I ſpeak *of my ſelf*. 812. 813.

800. 18, He that ſpeaketh *of himſelf*, ſeeketh his own glory: But He that ſeeketh *His glory* that *ſent* him, the ſame is true, and no unrighteouſneſs is in him. 814.

801. 28, 29. I am *not* come *of my ſelf*; but *He* that *ſent* me, is True; ——
I am *from him*, and he hath *ſent* me. 815.

802. 33. And then I go unto Him that *ſent* me.

803. viii, 16. I, and the Father that *ſent* me.

804. 26. He that *ſent* me, is True; and I ſpeak to the World thoſe things which I have *heard of Him*.

805. 28. I do *nothing of my ſelf*; but, as my Father has *taught* me, I ſpeak theſe things. 816.

806. 29. He that *ſent* me, is with me; The Father hath not left me alone; For I do always thoſe things that *pleaſe him*. 817.

807. 38. I ſpeak that which I have *ſeen* with my Father. 818.

808. 40. —— The Truth, which *I* have *heard of God*. 819.

809. *Joh.* viii, 42. I proceeded forth, and came *from God*: Neither came I *of my ſelf*, but he *ſent* me.

810. 49, 50. I *honour* my Father, and ye do diſhonour Me: And I ſeek *not mine own glory*; There is One that ſeeketh and judgeth.

811. 54. If I *honour my ſelf*, my Honour is *nothing*. It is *my Father* that *honoureth me*, of whom ye ſay that *he* is your *God*.

812. 55. I know him, and *keep his Saying*.

813. ix, 4. I muſt work the *Works of Him* that *ſent* me.

814. x, 17. *Therefore* doth my Father love me, *becauſe* I lay down my Life, that I might take it again.

815. 18. No man taketh it [*my Life*] from me, but I lay it down of my ſelf; I have *Power* to lay it down, and I have *Power* to take it again: This † *Commandment* have I *received of my Father*.

See No 789.

† The word ἐντολὴ *commandment*, is here uſed nearly in the ſame ſenſe, as in *Pſal.* cxxxiii, 3, ἐνετείλατο κύριος τὴν εὐλογίαν, צוה יהוה את הברכה, *the Lord* commanded *his Bleſſing*; In our old Tranſlation, *the Lord* promiſed *his Bleſſing*.

816. 25. The Works that I do *in my Fathers Name*, they bear witneſs of me.

817. 29. My Father which *gave* them me, is greater than All.

818. 32. Many good Works have I ſhewed you *from my Father*.

819. 33, 34, 35, 36. —— for Blaſphemy; and becauſe that Thou, being a Man, † *makeſt thyſelf God*.

Jeſus anſwered them: Is it not written in your Law; I ſaid, *Ye are Gods*? If

If he *called Them Gods*, unto whom the Word of God came, and the Scripture cannot be broken;

Say ye of Him, whom the *Father hath ſanctified* and *ſent* into the World; Thou blaſphemeſt; becauſe I ſaid, I am *the Son of God.*

† See No 580; and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *pag.* 136, 144.

820. *Joh.* x, 37. If I do not *the Works of my Father*, believe me not.

821. xi, 22. Whatſoever thou wilt ask of God, God will *give* it thee.

822. 41, 42. And Jeſus lift up his Eyes, and ſaid; *Father, I thank thee*, that *thou haſt heard* me:

And I knew that thou *heareſt* me always; but becauſe of the people that ſtand by, I ſaid it; that they may believe that thou haſt *ſent* me.

823. xii, 44. He that believeth on Me, believeth not on Me, but on Him that *ſent* me.

824. 49, 50. For I have *not* ſpoken *of myſelf*, but the Father which *ſent* me, he *gave me a Commandment*, what I ſhould ſay, and what I ſhould ſpeak.

And I know that *his Commandment* is Life everlaſting: Whatſoever I ſpeak therefore, even *as the Father ſaid unto me*, ſo I ſpeak.

825. xiii, 3. Jeſus knowing that the Father had *given* all things into his hands, and that he was *come from God*, and *went to God.*

826. 31, 32. Now is the Son of Man glorified, and *God is glorified in him.*

If *God be glorified in him*, God ſhall alſo *glorify him* in Himſelf, and ſhall *ſtraitway glorify him.*

827. xiv, 10. The Words that I ſpeak unto you, I ſpeak *not of myſelf*: but *the Father*, that dwelleth in me, he *doth the Works.*

828.

828. *Joh.* xiv, 16. And *I will pray the Father*, and *he ſhall give* you *&c.*

829. 24. The Word, which you hear, is *not mine*, but *the Fathers* which *ſent* me.

830. 28, If ye loved me, ye would rejoice becauſe I ſaid, I go unto the Father; For my Father is *Greater* than I.

The Senſe in which the *Socinian* Writers underſtand theſe Words, (that *God* the Father is *greater* than One who was no more than *a mere Man*,) is very low and mean. Neither is the *Sabellian* Expoſition of this Paſſage, much leſs flat and inſipid, *viz.* that *God* the Father is *greater* than the *Human Nature of Chriſt*. The plain Meaning of the Words, is, that *God the Father* is *greater* than *the Son*; that *He that begat*, muſt needs (for that Reaſon, and upon that very Account,) be *greater* than *he that is begotten* of Him.

He that is in Heaven, (ſaith Juſtin Martyr) *is Lord even over Him who is Lord upon Earth* [ſpeaking of Chriſt appearing before his Incarnation;]

Ὃς [ἐν τοῖς οὐρανοῖς ὢν ἀέχων] καὶ ἐπὶ γῆς κυρίων κύριος ἐστὶν, † ὡς πατὴρ καὶ θεὸς, αἴτιός τε αὐτῷ τοῦ εἶναι, καὶ δυνατῷ καὶ κυρίῳ ὄντι θεῷ. *Dial. cum Tryph.*

† *being his Father and God, and the Author of his Being, even tho' He himſelf alſo be Powerful and Lord and God.*

† The word, ὡς, does not here ſignify *quatenus*, by way of *limitation*, as the learned Biſhop *Bull* and others underſtand it; but it ſignifies *quippe* or *quoniam*, by way of *reaſon* or *cauſe*; as is moſt evident from the Conſtruction of the whole Paſſage.

And Irenæus: *Our Lord* (ſaith he) *being the Only Teacher of Truth; we muſt be ſatisfied to be informed*

Solus verax magiſter eſt Dominus, ut diſcamus per ipſum ſuper omnia eſſe Patrem: Etenim

formed by Him, that the Father is above All: For my Father, *ſaith he,* is Greater than I.

And Origen: *Be it ſo* (ſaith he,) *that there are Some among us, (as in ſuch a Multitude of Believers there cannot but be* Differences of Opinion,) *who raſhly ſuppoſe, that our Saviour is the Supreme God over all*; [the ſame individual Being or Perſon with *the Father:* Which was afterwards the Hereſy of *Sabellius:*] *yet WE do not think him ſo; who believe his own Words, ſaying,* The Father, which ſent me, is Greater than I.

Ἔστω δὲ πίνας, ὡς ἐν τοιάδε πιστευόντων καὶ δεχομένων ἀφροσύνην, ἀλλ' τὴν ἀποπίστευσιν ὑποτίθεσθαι, τὸ σωτῆρα εἶναι τὸ ἐπὶ πᾶσι θεόν· ἀλλ' ὅμως γε ἡμεῖς τοιοῦτον, οἱ πειθόμενοι αὐτῷ λέγοντι, Ὁ πατήρ, ὁ πέμψας μὲ, μείζων μου ἐστι. *Contra Celſ. lib.* 8.

And again a little after: *We* (ſays he) *plainly declare, that the Son is not more powerful, but leſs powerful,* [the word ὑποδεέστερον is much of the ſame import with That phraſe, *Joh.* v, 19, The Son can do nothing of himſelf;] *than the Father. And This we ground upon his own Words,* The Father which ſent me is greater than I.

Σαφῶς γὰρ ἡμεῖς ——— φαμὲν τὸν υἱὸν ἧττον ἰσχυρότερον τοῦ πατρὸς, ἀλλ' ὑποδεέστερον· καὶ τοῦτο λέγομεν, αὐτῷ πειθόμενοι εἰπόντι τὸ, Ὁ πατήρ, ὁ πέμψας μὲ, μείζων μου ἐστί. *Ibid.*

And Novatian: *It muſt needs be,* (ſaith he) *that the Son is Leſs than the Father, foraſmuch as he acknowledges himſelf to be in Him, and is not without Original,* [as the Father is,] *but begotten of him.*

Neceſſe eſt ut [Filius Patre] minor ſit, dum in illo eſſe ſe ſcit, habens originem, quia naſcitur. *De Trinit. cap.* 31.

And Alexander, Biſhop of Alexandria: *Theſe Words* (ſaith he,) *viz.*

Δηλονότι πολὺ καὶ ἐλαττούμενος λείπεται τὸ Ἦν, καὶ τὸ Ἀεὶ, καὶ τὸ πρὸ αἰώνων· ἄπορον γάρ, εἰ μὴ, οὐκ

He

he was, *and* Always, *and* Before all ages; *are very ſhort in their Signification from what Some imagine. For, whatever they ſignify, they cannot mean the ſame with* Unbegotten. —— *That Title, we always reſerve peculiar to the Father alone; our Saviour himſelf declaring,* My Father is Greater than I.

ἐστι ταὐτὰ τῷ ἀγεννήτῳ· —— τὸ δ' ἀγέννητον τοῦ πατρὸς μόνον ἰδίωμα παρεῖναι δικάζοντες, ἅπερ καὶ αὐτὸς φάσκοντος τοῦ σωτῆρος, Ὁ πατήρ μου μείζων μού ἐστί. *Epiſt. ad Alex. apud Theodorit, lib.* 1. *cap.* 4.

And the Synod of Sardica: *In the very Name of* Father, *there is implied ſomething* Greater, *than in That of* Son.

Αὐτὸ τὸ ὄνομα τοῦ πατρὸς, μεῖζόν ἐστι τοῦ υἱοῦ. *Apud. Theod. lib.* 2. *c.* 8.

And Marius Victorinus: *But the Father* (ſaith he) *is Greater; becauſe he gave all things to the Son, and is the Cauſe both of the Son's Being, and of his being Such as he is.*

Sed major Pater; quod ipſe dedit Filio omnia; & Cauſa eſt ipſi Filio ut ſit, & iſto modo ſit. *Adv. Arium. lib.* 1.

And Hilary: *Who* (ſaith he) *will not acknowledge that the Father is Greater? He that is unbegotten, than he that is begotten? the Father, than the Son? he that Sendeth, than he that is Sent? he that Wills, than he that Obeys? Of This, our Lord himſelf is Witneſs, ſaying;* My Father is greater than I.

Quis Patrem non potiorem confitebitur, ut ingenitum à genito, ut Patrem à Filio, ut eum qui miſerit ab eo qui miſſus eſt, ut volentem ab ipſo qui obediat? Et ipſe nobis teſtis eſt, *Pater major me eſt.* De Trin. lib. 3.

And Athanaſius: *The Son* (ſaith he) *when he*

Ἐλθὼν δὲ ὁ υἱὸς, οὐχ ἑαυτὸν, ἀλλὰ τὸν πατέρα ἐδόξασεν, λέγων μὲ τοῦ σωτῆρος λεγόμενον, Τί μοι λέ-

came into the World, glorified not Himself, but his Father; saying to a certain Person who came to him, Why calleſt thou me Good? there is none Good, but One, that is God: *And to another that asked,* Which is the great Commandment in the Law, *giving this Anſwer,* Hear O Iſrael, the Lord thy God is One Lord: *And to the People,* I came down from Heaven, not to do mine own Will, but the Will of the Father which ſent me: *And teaching his Diſciples, ſaying,* My Father is greater than I; *and* He that honoureth Me, honoureth Him that ſent me.

γεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ θεός· ἀποκρινόμενος τῷ ἐρωτῶντι, ποία ἐντολὴ ἐν τῷ νόμῳ μείζων, ὅτι Ἄκουε Ἰσραὴλ, κύριος ὁ θεός σε κύριος εἷς ἐστι· καὶ τοῖς μὲν ὄχλοις, Ἐγὼ ἐκ τοῦ οὐρανοῦ καταβέβηκα, οὐχ ἵνα ποιήσω τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός· τοὺς δὲ μαθητὰς διδάσκων, ὅτι Ὁ πατήρ μου μείζων μού ἐστι· καὶ Ὁ ἐμὲ τιμῶν, τιμᾷ τὸν πέμψαντά με. *Orat. 3 contra Arianos.*

And Baſil: *It remains therefore* (ſaith he) *that the word,* Greater, *be underſtood here with reſpect to Cauſality. For, ſeeing the Son has his Original from the Father; upon This account the Father is greater, as being his Original and Cauſe:* —— *For, the very word,* Father, *what elſe does it ſignify, but his being the Cauſe and Original of Him that is begotten of him?*

Λείπεται τοίνυν, κατὰ τὸν τῆς Αἰτίας λόγον ἐνταῦθα τὸ Μείζων λέγεσθαι. ἐπειδὴ γὰρ ἀπὸ τοῦ πατρὸς ἡ ἀρχὴ τῷ υἱῷ, κατὰ τοῦτο μείζων ὁ πατὴρ, ὡς αἴτιος καὶ ἀρχή. —— τὸ γὰρ πατὴρ τί ἄλλο σημαίνει, ἢ οὐχὶ τὸ Αἰτίαν εἶναι καὶ Ἀρχὴν τοῦ ἐξ αὐτοῦ γεννηθέντος; *Adv. Eunom. lib. 1.*

And Nazianzen: *To affirm* (ſaith he) *that the Father is greater than Chriſt conſidered in his Human Nature, is True indeed, but no great thing to ſay: For what wonder is it, that* God *ſhould be greater than a* Man?

Τὸ γὰρ δὴ λέγειν, ὅτι κατὰ τὸν ἄνθρωπον τοῦτον μείζων ἀληθὲς μὲν, οὐ μέγα δέ· τί γὰρ θαυμαστὸν, εἰ μείζων ἀνθρώπου Θεός; *Orat. 36.*

And

And the learned Biſhop Bull: *What* Origen (ſaith he) *affirms in the place before-cited*, viz *that the Son, even as he is God, (that is, God of God,) is Leſs than the Father*;—— *This we ſhall ſhow to be very Catholick, and maintained even by the Fathers after the Council of Nice, who moſt ſtrongly oppoſed the Arian Hereſy.*

Quod *Origenes* in loco citato dicit, Filium etiam quà Deus eſt, (hoc eſt, Deus ex Deo,) Patre minorem eſſe; —— planè Catholicum eſſe, atque etiam a Patribus, qui poſt Nicænum Concilium Arianam hæreſin acerrimè impugnârunt, defenſum —— oſtendemus: *Defenſ. Sect.* 2. *cap.* 9, § 12.

And Bp. Pearſon: *The Father* (ſaith he) *is Greater, in reference to the Communication of the Godhead*: I know him, *ſaith Chriſt*, for I am from Him. *And becauſe he is from the Father, therefore he is called by thoſe of the Nicene Council, in their Creed*, God of God, Light of Light, very God of very God. *The Father is* God, *but not* of God; Light, *but not* of Light: *Chriſt is* God, *but* of God; Light, *but* of Light. *Expoſ. on the Creed*, pag. 135, Edit. 4th.

831. *Joh.* xiv, 31. As *the Father gave me Commandment*, even ſo I do.

832. xv; 9, 10. As the *Father* hath *loved me*, ſo have I loved you; continue ye in my Love.

If ye keep my Commandments, ye ſhall abide in my Love; even as I have *kept my Fathers commandments*, and abide *in his Love.*

833. 15. All things that I have *heard of my Father*, I have made known unto you.

834. 21. They know not him that *ſent* me.

835. xvi, 5. Now I go my way to him that *ſent* me.

836. *Joh.* xvi, 32. And yet I am not alone, becauſe *the Father is with me.*

837. xvii, 1. Father, ——— *glorify thy Son,* that thy Son alſo may *glorify Thee.*

838. 2. As thou haſt *given* him Power over all Fleſh, that he ſhould give eternal Life to as many as *Thou haſt given* him.

839. 3. And This is life eternal, that they might know Thee the only True God, and [*that they might know*] Jeſus Chriſt whom *thou haſt ſent,* [Gr. ὃν ἀπέστειλας Ἰησοῦν Χριστὸν, *him whom thou haſt ſent, even Jeſus Chriſt.*]

See N° 5 and 410; and my *Comment. on* 40 *ſelect Texts in Anſwer to Mr.* Nelſon, *p.* 56. And Dr. *Bennet* on the *Trinity, p.* 177.

840. 4. I have *glorified Thee* on Earth; I have finiſhed the Work which thou *gaveſt me to do.*

841. 5. And now, O Father, *glorify thou me* with thine own ſelf, with † the glory which I had with thee before the World was.

† See N° 607. And Dr. *Bennet* on the *Trinity, pag.* 108.

842. 6, 7, 8. I have manifeſted thy Name unto the Men, which *thou gaveſt me* out of the world; Thine they were, and *thou gaveſt* them me, and they have kept thy Word.

Now they have known, that all things whatſoever *thou haſt given me,* are *of Thee.*

For I have given unto Them the Words which *Thou gaveſt me,* and they have received them, and have known ſurely that *I came out from Thee,* and they have believed that *Thou* didſt *ſend me.*

843. 9. ——— but, for Them which *Thou haſt given me*; for they are Thine.

844.

844. *Joh.* xvii, 11. Holy Father, keep through thine own Name, thoſe whom *thou haſt given me.*

845. 12. Thoſe that *thou gaveſt me*, I have kept.

846. 14. I have given them *Thy Word.*

847. 18. As *Thou* haſt *ſent Me* into the World, even ſo have I alſo ſent Them into the World.

848. 21. That the World may believe that *Thou* haſt *ſent me.*

849. 22. And the *Glory* which *thou gaveſt me*, I have given Them.

850. 23. And that the World may know that *Thou* haſt *ſent me*; and haſt loved Them, as thou haſt loved Me.

851. 24. Father, I will that they alſo whom *Thou* haſt *given me*, be with Me where I am; that they may behold my *Glory* which *Thou* haſt *given me*; For thou lovedſt me † before the foundation of the World.

† See Dr. *Bennet* on the *Trinity*, *p.* 108.

852. 25. And theſe have known, that *Thou* haſt *ſent me.*

853. xviii, 11. The Cup which *my Father* hath *given me*, ſhall I not drink it?

854. xx, 17. I aſcend unto *My Father* and *your Father*, and to † *My God* and *your God.*

† See No 991.

855. 21. As my Father hath *ſent* Me, even ſo ſend I you.

856. *Acts* i; 6, 7. Lord, wilt thou at This Time reſtore —— ? It is not for you to know the Times or the Seaſons, which *the Father* has put *in his own Power.*

857. *Acts* ii, 22. Jesus —— a man approved [Gr. ἀποδεδειγμένον, *set forth*] of God among you by Miracles, —— which *God* did *by Him.*

858. 24. Whom *God* hath *raised up.*

859. 32. This Jesus, hath *God raised up.*

860. 33. Being by the right hand of God exalted, [Gr. *exalted by the right hand* (the Power) *of God,*] and having *received of the Father* &c.

861. 34, 35. The Lord said unto my Lord, Sit thou on my right hand, until *I make* thy foes thy footstool.

862. 36. *God hath made* That same *Jesus* both *Lord and Christ.*

863. iii, 13. The *God* of our Fathers hath *glorified* his *Son* [Gr. τὸν παῖδα αὐτοῦ, rendred *Mat.* xii, 18, *his Servant*] Jesus.

864. 15. The Prince of Life, [ἀρχηγὸν τῆς ζωῆς, *he that leadeth us unto Life*; As *Heb.* ii, 10, ἀρχηγὸν τῆς σωτηρίας, *the Captain of our Salvation,*] whom *God* hath *raised from the dead.*

See N° 58.

865. 20. And he shall *send* Jesus Christ, which before was preacht unto you.

866. 26. *God* having *raised up* † his *Son* Jesus, *sent* him to bless you.

† Gr. τὸν παῖδα αὐτοῦ, See N° 863.

867. iv, 10. Jesus Christ, —— whom *God raised* from the dead.

868. 26. Against the Lord, and against *his* Christ.

869. *Acts* iv; 27, 30. ——— againſt thy Holy † Child Jeſus, whom *Thou haſt anointed:* —— ſtretching forth thine hand to heal, and that Signs and Wonders may be done by the Name of thy Holy † Child Jeſus.

† Gr. παιδὸς σου: rendered *Mat.* xii, 18, and verſe 25*th* of this chapter, *Thy Servant.*

870. v, 30. The *God* of our Fathers *raiſed up Jeſus.*

871. 31. Him hath God *exalted* with his right hand, to be a Prince and a Saviour.

872. x, 38. God *anointed* Jeſus of Nazareth with the Holy Ghoſt and *with Power*; —— for *God* was *with him.*

873. 40. Him *God raiſed up* the third day, and *ſhewed him openly.*

[Gr. καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι· *and* gave *him to become manifeſt.*]

874. 42. —— that it is He, which was [*or*, is] *ordained of God*, to be the Judge of Quick and Dead.

875. xiii, 23. —— hath *God* —— *raiſed* unto Iſrael a Saviour, *Jeſus.*

876. 30. But *God raiſed* him *from the dead.*
See N° 58.

877. 33. *God* hath fulfilled, ——— in that he hath *raiſed up Jeſus* again: As it is alſo written, ——— *Thou art my Son, this day have I begotten thee.*

878. 34. That he *raiſed* him *up from the dead.*

879. 37. But He whom *God raiſed again.*

880. 47. *I* have *ſet thee* to be a Light of the Gentiles.

 881.

881. *Acts* xvii, 31. In that He [*God*] hath *raised him from* the dead.

882. *Rom.* i; 3, 4. Jesus Christ our Lord, —— *declared* to be the *Son of God* with *Power* —— by the *Resurrection from the dead.*

883. ii, 16. *God* shall judge the Secrets of men *by Jesus Christ.*

884. iii; 24, 25. Jesus Christ, whom *God* hath *set forth* to be a Propitiation.

885. iv, 24. Him that *raised up Jesus our Lord* from the dead.

886. v, 8. *God* commendeth *his Love* towards us, in that while we were yet Sinners, *Christ died for us.*

887. vi, 4. As *Christ* was *raised* up from the dead *by* the Glory [the glorious Power] of *the Father.*]

888. viii, 3. God *sending* his own Son.

889. 11. Him that *raised up Jesus* from the dead; — He that *raised up Christ* from the dead.

890. 17. Heirs of *God*, and joint-heirs *with Christ:*

891. 32. He that *spared not* his own Son, but *delivered him* up for us all; how shall he not *with him* also freely *give* us all things.

892. 34. *Christ* —— who is even *at the right hand of God*, who also *maketh intercession for us.*

893. x, 9. If thou —— shalt believe in thine heart, that *God* hath *raised him from the dead*, thou shalt be saved.

894. *Rom.* xv, 6. God, even the Father [or, *the God and Father,* τὸν Θεὸν καὶ Πατέρα] of our Lord Jeſus Chriſt.

895. 7. As *Chriſt* alſo received us, *to the Glory of God.*

896. 8. *Jeſus Chriſt* was a *Miniſter* of the Circumciſion for the Truth *of God.*

897. 1 *Cor.* i, 30. In *Chriſt Jeſus,* who *of God is made unto us* Wiſdom and Righteouſneſs and Sanctification and Redemption.

898. iii, 23. And *ye* are *Chriſt's,* and *Chriſt* is *God's.*

899. vi, 14. *God* hath both *raiſed up* the *Lord,* and will alſo raiſe up Us, *by his own Power.*

900. xi, 3. The Head of every man, is *Chriſt*; and the Head of the Woman, is the Man; and the † *Head of Chriſt* is *God.*

† *The Father* (ſaith Juſtin Martyr) *and ineffable Lord of all things abſolutely, even of Chriſt himſelf.*

Τὸν πατέρα καὶ ἄῤῥητον κύριον τῶν πάντων ἁπλῶς, καὶ αὐτοῦ τοῦ Χριστοῦ. *Dial. cum Tryph.*

901. xv, 15. We have teſtified of *God,* that he *raiſed up Chriſt,* whom he raiſed not up, if ſo be that the dead riſe not.

902. 24, 27, 28. Then cometh the End, when he ſhall have *delivered up* the Kingdom to *God,* even *the Father,* —— For *He* hath *put* all things under his Feet.

But when he ſaith, All things are put under him, it is manifeſt that *He* is excepted, which *did put* all things under him.

And when all things ſhall be ſubdued unto him, then ſhall the *Son* alſo *himſelf be ſubject* unto *him that put* all things under him; that *God may be all in all.*

903. 57. Thanks be to *God,* which *giveth* us the Victory, *through our Lord Jeſus Chriſt.*

904. 2 *Cor.* i, 3. Bleſſed be God, even the Father [or, *the God and Father*, ὁ θεὸς καὶ πατὴρ] of our Lord Jeſus Chriſt.

905. ii, 14. Thanks be unto *God*, which always *cauſeth* us to triumph *in Chriſt*.

906. iv, 4. *Chriſt*, who is the *Image* of *God*.

907. 6. *God*, who commanded the Light to ſhine out of darkneſs, hath ſhined in our Hearts, to *give* the Light of the Knowledge of the Glory of *God*, in the Face [or, *in the Perſon*, ἐν προσώπῳ] of *Jeſus Chriſt*.

908. 14. He which *raiſed up the Lord Jeſus*, ſhall *raiſe* up *Us* alſo *by Jeſus*.

909. v; 18, 19. And *all things are of God*, who hath reconciled us to himſelf *by Jeſus Chriſt*, and hath given to us the Miniſtry of reconciliation;
To wit, that *God* was, *in Chriſt* [by *Chriſt*,] reconciling the World unto himſelf.

910. 20, 21. Now then we are Embaſſadors *for Chriſt* [Gr. ὑπὲρ Χριστοῦ, *in the ſtead*, or *in the place of Chriſt*;] as though *God* did beſeech you *by Us*: *We* pray you *in Chriſts ſtead*, [We, *in Chriſts ſtead*, pray you,] be ye reconciled to *God*.
For He hath *made him to be Sin for us*, who knew no Sin; that we might be made the righteouſneſs of *God* in *Him*.

911. xi, 31. The † *God and Father* of our Lord *Jeſus Chriſt*.
† See No 991.

912. xiii, 4. Though He [*Chriſt*] was crucified through Weakneſs, yet he liveth *by the Power of God*.

913. *Gal.* i, 1. By *Jeſus Chriſt*, and *God* the Father, who *raiſed him from the dead*.

914. 4. Who [*Chriſt*] gave himſelf for our Sins —— *according to the Will of God and our Father*. 915.

915. *Gal.* iv, 4. When the Fulneſs of Time was come, *God ſent forth his Son.*

916. 14. As an *Angel* of God, [ὡς Ἄγγελον Θεοῦ, as the *Meſſenger* of God,] even as *Jeſus Chriſt.*

See *Acts* vii ; 30, 31, 32, 35, 38. And N° 597 & 359 & 616 & 69.

917. *Epheſ.* i. 3. Bleſſed be *the* † *God and Father of our Lord Jeſus Chriſt.*

† See N° 991.

918. 5. Having predeſtinated us unto the Adoption of Children *by Jeſus Chriſt* to Himſelf, *according to the good pleaſure of his Will.*

919. 6, 7. To the *Praiſe of the Glory* of his Grace, wherein *He* hath made us accepted *in the Beloved* ;

In whom we have redemption through his Blood &c.

920. 9, 10. Having made known unto us the Myſtery of his Will, *according to his good pleaſure, which he hath purpoſed in himſelf* ;

That he might gather together in One all things *in Chriſt* [by *Chriſt.*]

921. 11. In whom [*In Chriſt*] alſo we have obtained an inheritance, being predeſtinated according to *the Purpoſe of Him who worketh all things after the Council of his own Will.*

922. 17. That † *the God of our Lord Jeſus Chriſt*, the *Father of Glory*, &c.

† See N° 991.

923. 19, 20, 22. The exceeding greatneſs of *his Power*, —— according to the Working of *his mighty Power* ;

Which *He wrought in Chriſt*, when he *raiſed him* from the dead, and *ſet him at his own right hand* in the heavenly places.

—— And hath *put* all things under his feet, and *gave* him to be the head over all things to the Church.

924.

924. *Epheſ.* ii ; 4, 5, 6, 7. *God* —— hath quickned us *together with Chriſt* ;
And hath raiſed us up *together* [*with Chriſt*,] and made us ſit *together* in heavenly places, in *Chriſt Jeſus* ;
—— In *his kindneſs* towards us, *through Chriſt Jeſus*.

925. 10. For we are *His Workmanſhip*, created *in Chriſt Jeſus* unto good works, which *God* hath before ordained that we ſhould walk in them.

926. 16, 18. And that *he* might reconcile Both *unto God*, ——
Through Him we Both have an Acceſs, *by one Spirit, unto the Father.*

927. 19, 20. —— and of the houſhold of *God.*
And are built upon the foundation of the Apoſtles and Prophets, *Jeſus Chriſt himſelf* being the chief corner-ſtone.

928. iii, 6. *His* Promiſe *in Chriſt*, by the Goſpel.

929. 9. *God*, who *created* all things ‡ *by Jeſus Chriſt.*
‡ Note ; theſe laſt words are not found in the moſt antient Copies. *See above*, No 191.

930. 10, 11. The manifold Wiſdom of *God* ;
According to the eternal Purpoſe, which *He purpoſed in Chriſt Jeſus our Lord.*

931. iv ; 4, 5, 6. There is —— One *Spirit*, —— One *Lord*, —— One *God and Father of all*, who is *above all.*

932. 32. Even as *God*, for *Chriſts ſake*, [Gr. *in Chriſt*,] hath forgiven you.

933. v, 2. As *Chriſt* alſo —— hath given himſelf for us, an Offering and a Sacrifice *to God, for a ſweet-ſmelling ſavour.*
As *God gave* his *Son*, ſo *Chriſt* gave *himſelf*, voluntarily and *by* his *own* Will as well as by his *Father's*, to be a Sacrifice for the Sins of the World. See No 934.

934. *Phil.* ii; 5 —— 11. Ὃς ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε, &c.

Thus rendered by our Tranſlators:

Who being in the Form of God, thought it not robbery to be equal with God, but made himſelf of no reputation, &c.

But the true Rendring is as follows.

Let the ſame [*humble*] Mind be in you, which was alſo in Chriſt Jeſus.

Who being [*before his Incarnation*] in the Form of God, yet did not covet to be honoured [*was not greedy or fond of, or unwilling to let go the Prize, of being honoured*] as God:

But [*in the firſt place willingly, and with great Humility*] deveſted himſelf [*of That Glory, That Form of God which he before poſſeſſed,*] and took upon him the Form of a Servant, and was made [*or*, took the Form of a Servant, by being made] in the Likeneſs of Man;

And being found in Faſhion as a Man, he [*then*] humbled himſelf [*ſtill further,*] and became obedient unto Death, even the Death of the Croſs.

Wherefore *God* alſo hath highly *exalted* him, and *given* him a Name which is above every Name;

That at the Name of Jeſus every knee ſhould bow, of things in Heaven, and things in Earth, and things under the Earth; [*that he ſhould be indeed,* ἴσα θεῷ, *honoured as God.*]

And that every tongue ſhould confeſs, that Jeſus Chriſt is Lord, *to the Glory of God the Father.*

See No 689.

Who being in the Form of God.] The *Brightneſs of his Fathers Glory, and the expreſs Image of his Perſon,* Heb. i, 3; The *Image of the Inviſible God, the Firſt-born of every creature,* Col. i, 15; The Perſon *by whom* God *created* all things, *by whom* he *governs* all things, and *by whom* he *appeared* to Adam, to the Patriarchs, and to Moſes: The *Angel* that *appeared in the Buſh,* (Acts vii; 30, 32,) and ſaid, *I am the God of thy Fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob.* This was, *being in the Form of God.* And 'tis a very *unnatural* Interpretation, which not only the *Socinian* Writers, but *Grotius* alſo and ſome

ſome Others, put upon theſe Words, [*the Form of God,*] when they underſtand them to ſignify Chriſts *Power of working Miracles here upon Earth.* For on the contrary, the Apoſtle evidently means to affirm, that his *Coming* at all *here upon Earth*, with how great Power ſoever, *in the Form of a Man*, was it ſelf a principal Part of his *Humiliation*; in that, in order thereunto, he firſt [ἐκένωσεν ἑαυτὸν] deveſted himſelf of That Glory which was the *Form of God.*

To be honoured as God.] So the words, εἶναι ἴσα θεῷ, or εἶναι ἰσόθεον, more truly ſignify: Which our Tranſlators render, *To be equal with God.*

Did not covet to be honoured as God.] Deſired not to make *oſtentation* (ſo the learned *Bp Bull* renders it,) of his being in the Form of God; was not *greedy* or *fond of*, or *unwilling to let go the Prize*, (ſo the words more ſtrictly ſignify) *of* being honoured as God: but willingly condeſcended to humble himſelf firſt into the Form of a Servant, and then was exalted to be [ἴσα θεῷ,] honoured as Lord of all things. Thus *Heb.* v, 5, *Chriſt glorified not himſelf to be made an High-Prieſt, but He that ſaid unto him, Thou art my Son, this day have I begotten thee:* And *Joh.* viii, 54, *If I honour my ſelf, mine Honour is Nothing; it is my Father that honoureth me, of whom ye ſay that he is your God.*

The Words, [οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ] *did did not covet to be honoured as God*, or, *was not greedy or fond of, or unwilling to part with the Prize, of being honoured as God*; are indeed a very unuſual Phraſe. And therefore our Tranſlators may well be *excuſed* in rendring them otherwiſe. But that This is the true Interpretation, will appear from the following conſiderations:

Firſt, that the following Words [ΑΛΛΑ ἑαυτὸν ἐκένωσε, *BUT deveſted himſelf*,] ſhow thoſe immediately foregoing, not to be part of the *preceding Character of Chriſts Greatneſs*, but part of the *conſequent Account of his Humiliation.* For ſo the conſtruction

is

is more uſual and natural, and the Connexion plainer; [*Though he was in the Form of God*, yet *He was not greedy or fond of being honoured as God*, BUT (on the contrary) willingly *deveſted himſelf of his Glory*.] But in the other Interpretation, the Word [Ἀλλὰ] has not ſo proper a place. It would have been ἀλλ' ὅμως, or ὅμως δ', or the like.

Secondly, that the Phraſe [οὐχ ἁρπαγμὸν ἡγήσατο,] though ſeldom met with in profane Authors, yet in thoſe few places where it does occur, always ſignifies, either *did not boaſt and make oſtentation of*; or, *did not think fit greedily or haſtily to catch at any thing*; As hath been obſerved by *Grotius*, Archbiſhop *Tillotſon*, Dr. *Whitby*, and Others: Or, ſtill more exactly, *did not appear fond of a thing, as of a Prize, and unwilling to part with it:* As is evident from the following paſſages; *Heliodori Æthiopic.* lib. 7. pag. 322, Τὴν ξυντυχίαν ἅρπαγμα καὶ ἄσπερ ἄχρεας ἀρχὴν ποιησαμένη. pag. 340, γυναῖκα ἁπαθεῖται, καὶ οὐχ ἅρπαγμα οὐδὲ ἅρμαιον ἡγεῖται τὸ σῶμα. pag. 377, ἅρπαγμα τὸ ῥηθὲν ἐποιήσατο ἡ Ἀρσάκη. pag. 435, ἕρμαιον τὸ ἐκείναν θρασῦ πιεῖσθαι. pag. 169, σπάνι· ὁ γὰρ ἅρπαγμα τὸ σῶμα.

Thirdly, (which is yet more material;) in the *Eccleſiaſtical* Writers of the *firſt Three Ages*, this very Text is *always* referred to, as underſtood by them in This Senſe. Thus in a Letter written from the Churches of *Lions* and *Vienne* in *France*, to thoſe of *Aſia* and *Phrygia*, in the Reign of the Emperor *Verus*, concerning the Martyrs that ſuffered in thoſe times; *They were* (ſay the Churches in that Letter) *ſuch zealous Followers of the Example of Chriſt, who, being in the Form of God, yet did not covet to be* (was not fond of being) *honoured as God*, [οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ,] *that though they had often been caſt to wild Beaſts, and had endured all manner of Torments, yet would they by no means ſuffer themſelves to be honoured with the Title of Martyrs, before they had perfected their*

Teſti-

Teſtimony by their Death. Euſeb. Hiſt. *lib.* 5. *cap.* 2. The Parallel here drawn between *Chriſt* and the *Martyrs*, ſhows undeniably in what Senſe the Phraſe was then underſtood.

And *Origen*, in his comment upon St John, thus uſes the ſame Phraſe: *We may preſume to affirm* (ſaith he,) *that the Goodneſs of Chriſt, appeared greater, and more divine, and truly after the Image of his Father; when he humbled himſelf, and became obedient unto Death, even the death of the Croſs:* [οὐ εἰ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ,] *than if he had been fond,* (or *tenacious*) *of being honoured as God, and would not have become a Servant for the Salvation of the World.* pag. 34, Huetii.

And Novatian: *Chriſt* (ſaith he) *THOUGH he was in the Form of God,* yet *did not greedily aſſume to himſelf to be equal with God:* [This, the preceding word, *Quamvis*, neceſſarily ſhows to be *Novatian*'s meaning.] *FOR though he knew that he was God, as having God for his Father; yet he never compared himſelf with God his Father; remembring that he was* from *his Father; and that it was his Father who* gave *him to Be what he Was. Wherefore both before and after his taking upon him humane Fleſh, and alſo after his Reſurrection, he always did and does pay all Obedience to his Father. From*

Hic ergo *QUAMVIS* eſſet in Forma Dei, *non eſt rapinam arbitratus æqualem ſe Deo eſſe.* Quamvis enim ſe ex Deo Patre Deum eſſe meminiſſet, nunquam ſe Deo Patri aut comparavit aut contulit; memor ſe eſſe ex ſuo Patre, & hoc ipſum quod eſt, habere ſe quia Pater dediſſet. Inde denique & ante carnis aſſumptionem, ſed & poſt aſſumptionem corporis, poſt ipſam præterea reſurrectionem, omnem Patri in omnibus rebus obedientiam præſtitit pariter ac præſtat. Ex quo probatur, nunquam arbitratum illum eſſe *rapinam quandam* divinitatem, ut æquaret ſe Patri Deo: quinimò con-

whence

whence it appears, that he never thought fit ſo to claim to himſelf Divinity, as to equal himſelf with God the Father: Nay on the contrary, he was always obedient to His whole Will and Pleaſure, even ſo as to be content to take upon him the Form of a Servant, that is, to become a Man.

trà, omni ipſius imperio & voluntati obediens atque ſubjectus, etiam ut formam ſervi ſuſciperet contentus fuit, hoc eſt, hominem illum fieri &c. *De Trinit. cap.* 17.

To this Text alſo 'tis when he ſays; *Our Lord Jeſus Chriſt, who is the Sceptre of the Majeſty of God, came not with Oſtentation of Pomp and Greatneſs, as he might have done; but in great Humility.*

probable *Clement* alludes,

Τὸ σκῆπτρον τ μεγαλωσύνης τ Θεῦ, ὁ κύριος ἡμῶν Χριστὸς Ἰησῦς, οὐκ ἦλθεν ἐν κόμπῳ ἀλαζονείας, οὐδὲ ὑπερηφανίας, καίπερ δυνάμενος· ἀλλὰ ταπεινοφρονῶν· *Clem. Epiſt.* 1. §. 16.

And *Juſtin*, when he ſays; *The Supreme Lord over All, and Creator of all things, the Inviſible God himſelf, ——— ſent unto Men no leſs a Perſon than the Framer and Maker of all things. And did he therefore ſend him, as Men would be apt to expect, clothed with Power and Terror and amazing Majeſty? No: but with Gentleneſs and Meekneſs, as a King ſendeth the King his Son. He ſent him as a God, [to do good, not to terrify them;] he ſent him as unto Men, [as unto weak Creatures, not capable to behold him in his full Glory] he ſent him as one that was to ſave, [not to deſtroy] them.*

Αὐτὸς ὁ παντοκράτωρ καὶ παντοκτίστης καὶ ἀόρατος θεὸς, ——— αὐτὸν τ πηγὴν καὶ δημιουργὸν τ ὅλων ——— ὡς αὐτὸς ἀπέστειλεν· ἆρά γε, ὡς ἀνθρώπων ἄν τις λογίσαιτο, ἐπὶ τυραννίδι καὶ φόβῳ καὶ κατακλήξει; οὐ μενοῦν, ἀλλὰ σὺν ἐπιεικείᾳ καὶ πραΰτητι, ὡς βασιλεὺς πέμπων υἱὸν βασιλέα, ὡς θεὸν ἔπεμψεν, ὡς πρὸς ἀνθρώπους ἔπεμψεν, ὡς σώζων ἔπεμψεν. *Epiſt. ad Diognetum.*

And was made in the likeneſs of Man ; And being found in faſhion as a Man, he humbled himſelf, &c.] Nothing can be more *unnatural*, than the Comment of *Grotius* and ſome Others upon theſe words; who underſtand them (as a diſtinct Sentence,) to ſignify that Chriſt being made in the likeneſs of *Man*, of *Adam* in his ſtate of *Innocency* ; yet humbled himſelf to undergo the Death of a *Malefactor*. Whereas the plain Meaning of the Apoſtle, is to declare, (in one continued Sentence,) that Chriſt, when he was in the *Form of God*, humbled himſelf by condeſcending to take upon him the *Form of a Man* ; and not only ſo, but humbled himſelf yet further, by condeſcending to die even the Death of *a Malefactor*.

Wherefore God alſo hath highly exalted him, and given him a Name which is above every Name, &c.] Thus the whole *Antitheſis* in the Text, appears clear and elegant. Μορφὴ θεῦ, [*the Form of God,*] and μορφὴ δούλου, [*the Form of a Servant,*] are *oppoſites* ; ſignifying the ſtates of *Dominion* and *Servitude*. Ἁρπαγμὸν ἡγήσατο, [*was fond of, as of a Prize,*] and ἐκένωσεν ἑαυτὸν, [*willingly emptied himſelf,*] are alſo *oppoſites* ; and ſignify, *Aſſuming* and *Deveſting*. And τὸ εἶναι ἴσα θεῷ, [*to be as God,* or *to be honoured as God,*] ſignifies the ſame as *the Name above every Name, that at the Name of Jeſus every knee ſhould bow*. Which Name, or Authority, he did not *aſſume* to himſelf, but *God gave it him* after Death, for his willingly deveſting himſelf of the μορφὴ θεοῦ [*the Form of God,*] and taking upon him the μορφὴ δούλου [*the Form of a Servant,*] and humbling himſelf to death, even the ſhameful and painful Death of the Croſs.

That Jeſus Chriſt is Lord, to the Glory of God the Father.] That *He is Lord of All*, Acts x, 36 ; *Lord both of the dead and living*, Rom xiv, 9 ; And *Head over all things to the Church*, Eph. i, 22 ; *All Power being Given unto him in Heaven and in Earth*, Mat. xxviii, 18.

Lactan.

Lactantius paraphraſes the *Whole Senſe* of this Text Thus. *Chriſt was faithful to God; For he taught that there is but One God, and that He only is to be worſhipped: Nor did he ever call* Himſelf *God; becauſe he had not been Faithful, if being ſent to take away the Many Gods and to declare the One, he had introduced any Other beſides the One. For This would have been, not preaching the One God, nor doing the Work of Him that ſent him, but his Own work; and ſo he would have ſeparated himſelf from Him, whom he came to declare. Now becauſe he was ſo Faithful, and aſſumed nothing to Himſelf, but only performed the Commands of Him that ſent him; therefore he was inveſted with the Dignity of an everlaſting High-Prieſt, the Honour of a Supreme King, and the Name* [or Title] *of God.*

Ille verò exhibuit Deo fidem; docuit enim quod unus Deus ſit, eumque ſolum coli oportere; nec unquam ſe ipſe Deum dixit, quia non ſervaſſet fidem, ſi miſſus ut Deos tolleret & Unum aſſereret, induceret alium præter Unum. Hoc erat, non de Uno Deo facere præconium; nec ejus qui miſerat, ſed ſuum proprium negotium gerere; ac ſe ab eo, quem illuſtratum venerat, ſeparare. Propterea, quia tam fidelis extitit, quia ſibi nihil prorſus aſſumpſit, ut mandata mittentis impleret; & ſacerdotis perpetui dignitatem, & Regis Summi honorem, & *Dei* nomen accepit. *Lib.* 4. *c.* 14.

See my *Commentary on* 40 *ſelect Texts in Anſwer to Mr.* Nelſon, *p.* 140, 173, 232, 233. And Dr. *Bennet* on the *Trinity*, *p.* 39, &c. and *p.* 68 and 170.

935. *Col.* i, 3. To God and the Father, [or, *the God and Father*, τῷ θεῷ καὶ πατρὶ] of our Lord Jeſus Chriſt.

See N° 991.

936. *Col.* i, 13. Who —— hath tranſlated us into the Kingdom of *his dear Son,* [Gr. *the Son of his Love.*]

937. 15. Who is the *Image* of the Inviſible God, the † *Firſt-born of every Creature.*

† Πρωτότοκος πάσης κτίσεως, The Firſt-begotten, brought into the World by the Father *before all Ages,* (for by Him did He make *the Ages,* Heb. i, 2;) *before the whole Creation,* (for by Him did He *create all things,* Eph. iii, 9, *and* Col. i, 16.)

It is obſervable that St. *Paul* does not here call our Saviour, πρωτόκτισιν πάσης κτίσεως, *the firſt-created of all Creatures,* but πρωτότοκον πάσης κτίσεως, *the firſt-born of every Creature, the firſt-begotten before all creatures*; ſignifying *in general,* that he was (before the Creation of Things,) πχθεὶς, *brought forth, produced by, derived from the Father*; but not declaring in *what particular Manner.* And ſo the Scripture ſpeaks in other places: *Joh.* i, 1, *In the Beginning* [ſee N° 535] *WAS the Word, and the Word WAS with God*; and *Col.* i, 17, *He IS* [or *WAS*] *before all things.* But *How* his Being was derived; or what the *figurative* Word [πχθεὶς, *generated* or *begotten,*] *properly* and *literally* implies, This the Scripture hath no where revealed or explained.

And the beſt of the Antient Writers in the Church, generally ſpeak after the ſame cautious Manner.

Thus Juſtin Martyr: *His Son* (ſaith he,) *who alone is Properly called his Son,* viz. *the Word, which Exiſted with him, being begotten by him before the Production of Creatures.*

Ὁ δὲ υἱὸς ἐκείνου, ὁ μόνῳ λεγόμενος κυρίως υἱὸς, ὁ λόγος ὃς καὶ πρὸ τῶν ποιημάτων καὶ συνὼν γεννώμενος. *Apol.* 2.

And again: *But This Being, which was Really begotten of the Father, and proceeded from him; did,*

Ἀλλὰ τοῦτο τὸ πρὸ ὅλης ἀπὸ τοῦ πατρὸς ὡσθληθὲν γέννημα, ὃ πάντων ποιημάτων συνὴν τῷ πατρὶ, καὶ τούτῳ ὁ πατὴρ ὡσσομιλῶν *before*

before any Creatures were made, exiſt with the Father, and the Father converſed with him.

And a little after: *In the Beginning, before all Creatures, even This Son Himſelf was begotten of God.*

And again: *Knowing him to be the Firſt-begotten of God, and before All Creatures.*

And again: *When we ſtile him His Son, we mean that he has a Real Being, and that before All things he proceeded from the Father, by his Power and Will.*

And again: *He is called God, becauſe he is His Son begotten before the whole Creation.*

And again: *Becauſe This Being was begotten by the Father, before All Creatures whatſoever; as the Scripture declares.*

And again: *In the Beginning, before the Production of all Creatures, God begat of Himſelf a certain Rational Power, [Intelligent Powerful Being,] called ſometimes his Son, ſometimes his Angel, ſometimes God, ſometimes Lord and Word.*

λεῖ, [forte, προσωμίλει.] *Dial. cum Tryph.*

Ὅτι καὶ δύοχῆ, πρὸ πάντων τῶν ποιημάτων, τοῦτ' αὐτὸ καὶ γέννημα ὑπὸ τοῦ θεοῦ ἐγέννητο. *Ibid.*

Γνόντες αὐτὸν πρωτότοκον τοῦ Θεοῦ, καὶ πρὸ πάντων τῶν κτισμάτων· *Ibid.*

Υἱὸν αὐτοῦ λέγοντες, γεννηκαμεν ὑπ' αὐτοῦ, καὶ πρὸ πάντων ἀπὸ τοῦ πατρὸς, δυνάμει αὐτοῦ καὶ βουλῇ προελθόντα. *Ibid.*

Θεὸν ὑ, ὡς τοῦ τίνα τίκνον πρωτότοκον τῶν ὅλων κτισμάτων. *Ibid.*

Καὶ ὁλα γεγεννῆσθαι ὑπὸ τοῦ πατρὸς τοῦτο τὸ γέννημα πρὸ πάντων ἁπλῶς τῶν κτισμάτων, ὁ λόγος ἐδήλωσε. *Ibid.*

Ἀρχὴν, πρὸ πάντων κτισμάτων, ὁ Θεὸς γεγέννηκε δύναμίν τινα ἐξ ἑαυτοῦ λογικὴν, ἥτις ——— καλεῖται ——— ποτὲ υἱὸς, ——— ποτὲ ὁ ἄγγελος, ποτὲ ὁ Θεὸς, ποτὲ ὁ κύριος καὶ λόγος. *Ibid.*

Origen in like manner: *The Son of God,* (ſaith he,) *the Firſt born of every Creature, though he was Incarnate but in theſe latter Ages, yet is he not therefore himſelf of late Original: For the Scriptures declare that he is the Antienteſt of all things that God gave Being to.* I tranſlate theſe laſt words, [πρεσβύτατον πάντων τῶν δημιουργημάτων] thus, [*the Antienteſt of all things that God gave Being to,*] becauſe (according to the whole Tenour of *Origen*'s opinion,) he muſt uſe the word [δημιούργημα] here in a larger Senſe than we generally uſe the word, *Creature:* Juſt as *Athanaſius* (in the paſſage cited N° 5) uſes the phraſe [δημιουργὸς πάσης ὑποστάσεως, *Author of all Being,*] in contradiſtinction to [τῆς κτίσεως, *of All Creatures.*] The Learned Bp *Bull* tranſlates the words of *Origen* thus, [*He is Antienter than All Creatures;*] Which, though it ſeems not indeed ſo natural a Tranſlation, yet may perhaps in ſome meaſure be juſtified by the Uſe of the like Expreſſion in *St John,* [Jo. i, 30, πρῶτός μου ἦν, *He was before me;*] and in *Juſtin,* [Apol. 1, ἧς δικαιότατον οὐδένα εἰδέναι ἄλλον, *than whom we know none more juſt,* or, *beſides whom we know none moſt juſt;*] and in *Euſebius,* [de laud. Conſtantini, cap. 1, παντὸς χρόνου καὶ πάντων αἰώνων πρεσβύτατον, *antienter than all time and all ages:*] And, among profane Authors, in *Homer* [Ὀδυσσ. Λ. 482, Σῷο δὲ Ἀχιλλεῦ, Οὔτις ἀνὴρ ὠπάροιθε μακάρτατος, ἠδ' ἄρ' ὀπίσσω, *No man before or after, has been or ſhall be happier than you:*] And in *Euripides,* [ταύτην μᾶλλον τὸ κόρης ἀσπάζεται, *This Kid ſhe chooſes for a Sacrifice, rather than the maiden,* Iphig. in Aul. ver. 1594] *And again,* [Iphig. in Taur. v. 1213, κἀμοὶ φίλων δὲ μᾶλλον.] And [Androm. v. 6, Νῦν δ' ὅστις ἄλλη δυσχερεστάτη γυνὴ Ἐμοῦ πέφυκεν, ἢ γενήσεταί ποτε, *No one hath been or ſhall be more miſerable than I.*]

ὁ γὰρ τοῦ θεοῦ υἱὸς, ὁ πρωτότοκος πάσης κτίσεως, εἰ καὶ ἐπ' ἐσχάτων τῶν αἰώνων ἐνηνθρωπηκέναι ἔδοξεν, ἀλλ' οὖν καὶ αὐτὸς νέος ἐστὶ· πρεσβύτατος γὰρ αὐτὸν πάντων τῶν δημιουργημάτων ἴσασιν οἱ θεῖοι λόγοι. *Contr. Celſ. lib.* 5.

From

From Theſe and Other the like Expreſſions in Scripture and the Firſt Writers of the Church, ſome of the Antients took occaſion to ſpeak as if the *Son of God* was produced by the Father *juſt before the Creation of the World*; [As *Lactantius*, *lib.* 4, *cap.* 6, Deus igitur machinator, conſtitutorque rerum; antequam præclarum hoc opus mundi adoriretur; ſanctum, incorruptibilem Spiritum genuit, quem filium nuncuparet: *God, the Maker and Former of all things, before he began this admirable Workmanſhip of the World, begat a Holy Incorruptible Spirit, whom he called his Son:*] And Others ſeem to have imagined unintelligibly, that (the λόγος ἐνδιάθετος) the *Internal Reaſon and Wiſdom* of God, [ſee my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 177, 178 &c.] was, a little before the Creation of the World, *begotten into a Perſon*; [As *Athenagoras*, *Tatian*, and *Theophilus*.] But the *Words of Scripture*, neither give any Ground for ſuch *Metaphyſical Speculations*; neither, when they declare the Generation of the Son, do they ever expreſs *any Limitation of Time* or *particular Manner of Production*; but only aſſure us, that *He WAS in the Beginning*, and *WAS with God*, and *WAS before all things*, and was *the Firſt-born of every Creature*.

Upon the whole, Nothing can be better expreſt on this Head, than what *Irenæus* alledges in the following Words: *If any one* (ſaith he) *ask us, How then was the Son produced by the Father? We anſwer, that the Origination of the Son, whether you call it his being Produced, or Begotten, or Spoken forth,* [with regard to his Name, the *Word*;] *or Born*, [the phraſe *adapertionem, allu-*

Siquis nobis dixerit, Quomodo ergò Filius prolatus à patre eſt? dicimus ei, quia Prolationem iſtam, ſive Generationem, ſive Nuncupationem, ſive Adapertionem, aut quomodolibet quis Nomine vocaverit, generationem ejus inenarrabilem exiſtentem

ding, as I ſuppoſe, to the Hebrew Idiom, *adaperiens vulvam*;] *or however elſe you endeavour to expreſs it in Words*, ['Tis obſervable, that in enumerating theſe particulars, he does not ſet down *Creation*;] *is yet really ineffable, and underſtood by None*; *Not by Valentinus, or Marcion, or Saturninus, or Baſilides*; *Not by Angels, or Archangels, or Principalities, or Powers, but only by the Father who begat, and by the Son who was begotten.*

nemo novit; non Valentinus, non Marcion, neque Saturninus, neque Baſilides, neque Angeli, neque Archangeli, neque Principes, neque Poteſtates; niſi ſolus qui generavit Pater, & qui natus eſt Filius. *Lib.* 2, *cap.* 48.

See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 175 &c.

938. *Col.* i; 19, 20. For *it pleaſed the Father*, that in Him ſhould all Fulneſs dwell:
And —— *by him* to reconcile all things to Himſelf.
See N° 188, 642, 645.

939. ii, 12. The operation of *God*, who hath *raiſed him from the dead.*

940. 15. Having ſpoiled Principalities and Powers, he made a ſhew of them openly, triumphing over them † *in it.*

† So our Tranſlators render it; But in the Greek it is, *in Him*, viz. *in Chriſt*. For ſo the Conſtruction of the foregoing words, neceſſarily requires it to be underſtood: *God —— raiſed Him* [Chriſt] *from the dead: And you —— hath he quickned together with him*; —— *blotting out the hand-writing ——, nailing it to* [σαυρῷ, not *His* Croſs, as we render it, for the Apoſtle is ſpeaking of God the Father: But] *the Croſs*, [*viz.* the Croſs of Chriſt;] *And having ſpoiled Principalities and Powers, he made a ſhew*

ſhew of them openly, [θριαμβεύσας αὐτὲς ἐν αὐτῷ] *leading them in Triumph in* (or *by*) *Him*; *viz.* cauſing *Chriſt* to lead them in Triumph.

941. *Col.* iii, 1. Where Chriſt ſitteth *on the right hand of God.*

942. 1 *Theſ.* i, 10. Whom *He raiſed* from the Dead.

943. v, 9. *God* hath —— *appointed* us —— to obtain Salvation, *by our Lord Jeſus Chriſt.*

944. 2 *Theſ.* ii, 14. *He* [viz. *God*] *called* you, —— to the obtaining of the Glory of *our Lord Jeſus Chriſt.*

945. 1 *Tim.* vi; 14, 15, 16. Until the appearing of our *Lord Jeſus Chriſt*;

Which in his Times *He* [viz. *the Father*] ſhall ſhew, who is the Bleſſed and Only Potentate, the King of Kings and Lord of Lords.

Who only hath Immortality, dwelling in the Light which no man can approach unto, whom no man hath ſeen or can ſee, to whom be Honour and Power everlaſting, Amen.

946. 2 *Tim.* i, 1. Paul an Apoſtle of *Jeſus Chriſt*, by *the Will of God*, according to the Promiſe of Life, which is *in Chriſt Jeſus.*

947. 8, 9. *God*, who hath ſaved us, —— according to *his own purpoſe and grace*, which was given us *in Chriſt Jeſus.*

948. *Tit.* iii; 4, 6. The Kindneſs and Love of *God* † our Saviour; —— which *He* ſhed on us abundantly, *through Jeſus Chriſt our Saviour.*

† See No 244.

949. *Heb.* i; 1, 2. *God* —— hath in theſe laſt days ſpoken unto us *by his Son.*

Whom he hath *appointed* Heir of all things, *by whom* alſo *He* made the Worlds.

950. *Heb.* i, 3, *&c.* Who being * *the Brightneſs* [ἀπαύγασμα, a bright Ray] of his Glory, and the *expreſs Image* of his Perſon, and upholding all things by the word of his [viz. *the Father's*] Power; —— ſat down *on the right hand of the Majeſty on high.*

Being *made* ſo much *better* than the Angels, as he *hath by Inheritance obtained* a more excellent Name than they.

For unto which of the Angels ſaid he at any time, Thou art *my Son, this day have I begotten thee?* And again; *I will be to him a Father, and he ſhall be to me a Son?*

And again; when *he bringeth in the firſt-begotten into the World*, he ſaith, *&c.*

Thy Throne, O † God, is for ever and ever; a Scepter of Righteouſneſs is the Scepter of thy Kingdom;

Thou haſt loved righteouſneſs and hated iniquity; *Therefore GOD, even THY GOD, hath anointed thee with the oil of gladneſs above thy fellows*, &c.

But to which of the Angels ſaid he at any time, *Sit on my right hand, until I make thine Enemies thy footſtool?*

* See Dr. *Bennet* on the *Trinity*, *p.* 173.

† See No 542.

951. ii; 5, 8. Unto the Angels hath he *not put* in Subjection the World to come; —— But ——

Thou *haſt put* all things in Subjection under *His* [viz. *Chriſt's*] feet.

952. 9. That He [*Jeſus*] by *the Grace* [the *gracious Will and Pleaſure*] of *God*, ſhould taſte Death for every man.

953. 11. For, both he that ſanctifieth, and they who are ſanctified, [viz. *Chriſt* and *all good Chriſtians*,] are all of One, [viz. *of God*;] for which cauſe he is not aſhamed to call them Brethren.

954. 13. Behold, I [viz. *Chriſt*,] and the Children which *God hath given me.*

954* 14. He alſo himſelf likewiſe *took part* of Fleſh and Blood.

955. 17. That he [viz. *Chriſt*] might be a merciful and faithful *High-Prieſt*, in things pertaining *to God.* 956.

956. *Heb.* iii; 1, 2. The *Apoſtle and High-Prieſt* of our Profeſſion, *Chriſt Jeſus*;
Who was *Faithful to him that appointed him*, as alſo Moſes was faithful in all his Houſe.

957. 3, 4, 5, 6. *He* [viz. *Chriſt*] who hath builded the Houſe, hath more Honour than the Houſe.
For every Houſe is builded by ſome man; but † He that built all things, is *God*.
And Moſes verily was *faithful* in all his Houſe as a *Servant* ——;
But *Chriſt* [was *faithful*] as a *Son* over his own Houſe &c.
† See N° 264.

958. v, 5. So alſo Chriſt † *glorified not himſelf* to be made an High-Prieſt, but *He* that ſaid unto him, Thou art my Son, this day have I begotten thee.
† See N° 934.

959. 7, 8, 9, 10. Who in the days of his Fleſh, when he had *offered up prayers and ſupplications*, with ſtrong crying and tears, unto him that was able to ſave him from Death, and was heard in that he feared;
Though he were a Son, yet learned he *Obedience* by the things which he ſuffered:
And being made perfect, he became the Author of eternal Salvation, unto all them that obey him:
Called of God an High-Prieſt after the Order of Melchiſedec.

960. vi, 20. Whither the Fore-runner is for us entred, even Jeſus, *made an High-Prieſt for ever* after the Order of Melchiſedec.

961. vii; 25, 26. Wherefore he is able alſo to ſave them to the uttermoſt, that *come unto God by Him*, ſeeing he ever liveth to *make interceſſion for them*.
For ſuch an High-Prieſt became us, who is Holy &c.

962. viii; 1, 2. We have ſuch an High-Prieſt, who is *ſet on the right hand* of the Throne of the Majeſty in the Heavens;

A *Miniſter* of the Sanctuary, and of the True Tabernacle.

963. *Heb.* ix, 12. Having *obtained* eternal Redemption for us.

964. 14. Offered *himſelf* without Spot *to God.*

965. 24. Chriſt is —— entered —— into Heaven itſelf, now to *appear in the preſence of God for us.*

966. x, 7. Lo, I come, (in the Volume of the Book it is written of me,) to do *Thy Will,* O God.

967. 12. But This man, [Gr. ὁυτος, or αὐτὸς, This perſon,] after he had *offered* one Sacrifice for Sins, for ever ſat down *on the right hand* of *God.*

968. 21, 22. Having *an High-Prieſt* [Gr. *a Great Prieſt*] over the Houſe *of God*;
Let us draw near &c.

969. xii, 2. Who, for the joy that was ſet before him, endured the Croſs, deſpiſed the Shame, and is ſet down *at the right hand* of the Throne of *God.*

970. 23, 24. —— And to *God the Judge of All,* —— and to *Jeſus the Mediator of the New Covenant.*

971. xiii, 15. *By him* therefore let us offer the Sacrifice of Praiſe *to God* continually.

972. 20. Now the *God* of Peace, that *brought again from the Dead our Lord Jeſus.*

973. 21. *Working* in you that which is *well-pleaſing* in *his* Sight, *through Jeſus Chriſt.*

974. 1 *Pet.* i, 3. Bleſſed be † *the God and Father of our Lord Jeſus Chriſt,* which according to his abundant Mercy, hath begotten us again unto a lively hope, *by the Reſurrection of Jeſus Chriſt* from the dead.

† See No 991.

975.

975. 1 *Pet.* i; 20, 21. Who [viz. *Chriſt*] verily was *fore-ordained* —— for you,
Who by him do believe in *God that raiſed him up from the dead*, and *gave him glory*, that your Faith and hope *might be in God.*

976. ii; 3, 4. *The Lord* is gracious:
To whom coming, as unto a living Stone, *choſen of God*, and prerious, &c.

977. 5. To offer up ſpiritual Sacrifices, acceptable *to God through Jeſus Chriſt.*

978. 23. But [*Chriſt*] *committed himſelf* to him that judgeth righteouſly.

979. iii, 22. Who is *on the right hand of God*, Angels and Authorities and Powers being *made ſubject* to him.

979* iv, 1: Chriſt has *ſuffered* for us in the Fleſh.

980. 11. That *God* in all things may be *glorified through Jeſus Chriſt.*

981. v, 10. The *God* of all grace, who hath *called us* unto his eternal Glory *by Chriſt Jeſus.*

982. 2 *Pet.* i, 17. For he *received from God the Father, honour and glory*, when there came ſuch a Voice to him from the excellent Glory, *This is my beloved Son, in whom I am well-pleaſed.*

982* 1 *Joh.* ii, 22. & v, 1. —— that † *Jeſus* is the *Chriſt.*
† That *Jeſus*, the perſon incarnate, is the *Chriſt*: In oppoſition to *Cerinthus*, who taught that *Jeſus* [the perſon born of the Virgin] was a mere man, upon whom *Chriſt* [the Divinity] deſcended from Heaven, but was not himſelf *incarnate* and *made Man.*
See the laſt Note on N° 546.

982**

982** 1 *Joh.* iv, 3 ------- that † confeſſeth not that *Jeſus Chriſt* is *come in the fleſh.* 989.

† The learned Dr. *Mills* obſerves, that very Many Antient Copies read This Text thus: *Every Spirit* [ὃ λύει τὸν Ἰησοῦν] *which diſſolveth Jeſus*, &c. According to which Reading, it is directed againſt *Cerinthus*, who *ſeparated* Jeſus from Chriſt, making him *two perſons*; and taught that Chriſt was not himſelf *really* incarnate or *made man*, but only deſcended upon the Man *Jeſus*, and *left* Jeſus [the mere Man] at the time of his crucifixion, to *Suffer* Alone; So that *Chriſt* himſelf did not *really* ſuffer, but *nominally* or *imputatively* only. And the True Senſe even of our *Preſent Vulgar Reading* of this Text, may poſſibly be the very ſame. See *above*, No 982*. 990. 991.

983. 9. God *ſent* his only-begotten Son into the World, that We might live through him.

984. 10. *God* ------ loved us, and *ſent* his Son to be the Propitiation for our Sins.

985. 14. And we have ſeen and do teſtify, that *the Father ſent the Son* to be the Saviour of the World.

986. v, 1. Whoſoever believeth that † *Jeſus* is the *Chriſt*, is born of *God*: And every one that loveth *him that begat*, loveth *him alſo that is begotten of him.* [† See *above*, N° 982*.]

986* 2 *Joh.* 7. ----that ‡ *Jeſus Chriſt* is *come* in the fleſh. [‡ See *above*, Nº 982*, & 982**.]

987. *Jude* iv. Denying *the Only Lord God*, [τὸν μόνον Δεσπότην Θεὸν, *God the Only Supreme Governour*,] and our Lord *Jeſus Chriſt*.

See N° 15 & 411 & 393 & 414 & 411*; and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 109.

988. *Rev.* i, 1. The Revelation of *Jeſus Chriſt*, which *God gave unto him*,

989.

989. *Rev.* i ; 5, 6. Unto him that loved us, and washed us from our Sins in his own Blood ;
And hath made us Kings and Priests unto *God and his Father*, [Gr. τῷ θεῷ καὶ πατρὶ αὐτοῦ, *to his God and Father.*]
See No 991.

990. ii ; 26, 27. To him will I *give Power* over the Nations, ------ even as *I received of my Father.*

991. iii, 12. Him that overcometh, will I make a Pillar in the Temple of † *my God* ; ------- and I will write upon him the Name of *my God*, and the Name of the City of *my God*, ------ which cometh down out of Heaven from *my God.*

† Upon This Expression, the learned *Eusebius* thus writes : *It is not necessary, that He who acknowledges the Father and the Son to be Two distinct Subsistencies, should say there are Two Gods : For we do not look upon them as Two Co-ordinate Persons, Both of them Underived and Unbegotten ; but One Unbegotten and Underived, the Other Begotten and Derived from the Father. Wherefore the Son also himself teaches us, that his Father is even* His *God also,* [as well as *Ours* ;] *when he says, I ascend unto my Father and your Father, unto* My *God and* Your *God.* —— *But now on the other side, the Son, when* He *is compared with the Father, cannot be said to be the* God *of his Father, but his*

Οὐδὲ δύο Θεοὺς ἀνάγκη δοῦναι τὰς δύο ὑποστάσεις πλέον· οὐδὲ γὰρ ἰσοτίμους αὐτὰς ὁμιζόμεθα, οὐδ' ἄμφω ἀνάρχους καὶ ἀγεννήτους· ἀλλὰ μίαν μὲν, τὴν ἀγέννητον καὶ ἄναρχον· θατέραν δὲ γεννητὴν, καὶ ἀρχὴν τοῦ πατέρα κεκτημένην. Διὸ καὶ αὐτὸς ὁ υἱὸς, καὶ ἑαυτοῦ εἶναι Θεὸν τοῦ αὐτοῦ πατέρα διδάσκει, ἐν οἷς φήσι, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν. —— Ὁ δὲ υἱὸς, ὅτε μὲν αὐτὸς συναριθμεῖται τῷ πατρὶ, οὐκ ἔτ' ἴδιος καὶ αὐτοῦ τοῦ πατρὸς Θεὸς, ἀλλ' υἱὸς μονογενὴς καὶ ἀγαπητὸς αὐτοῦ, καὶ εἰκὼν τοῦ Θεοῦ τοῦ ὁρωμένου, καὶ ἀπαύγασμα τῆς πατρικῆς δόξης· σέβει τε καὶ προσκυνεῖ καὶ δοξάζει τὸν ἑαυτοῦ πατέρα, Θεὸν αὐτὸν καὶ ἑαυτῷ ἐπιγραφόμενος. *De Eccles. Theol. lib.* 2. *cap.* 7.

his Only-begotten and beloved Son, *and the* Image *of the Invisible God, and the* Brightness *of his Father's Glory; And honours and worships and glorifies his Father, calling him even* His *God also,* [as well as *Ours.*]

992. *Rev.* iii, 14. These things saith the Amen, the Faithful and True *Witness,* the * *Beginning* [Ἀρχὴ, *the Head*] *of the Creation of God.*

* See No 672. And Dr. *Bennet* on the *Trinity, p.* 89.

993. 21. To him that overcometh, will I grant to sit with Me in My Throne; even as I also overcame, and am set down with my Father in *His* Throne.

994. xv, 3. And they sing the Song of Moses the Servant of God, and the † Song of *the Lamb,* saying, Great and Marvellous are thy Works, Lord God Almighty, &c.

† *Thou shalt be in the Chorus* (*saith* Clemens Alexandrinus) *with Angels praising the Unbegotten and Incorruptible and Only True God:* God the Word [*The Lamb,* in This Text,] *joining also with us in our Songs of Praise. This Jesus, the One Eternal Great High-Priest* [the High-Priest for ever, *Heb.* vi, 20,] *of the One God, which is the Father; prays for, and gives Admonition to men.*

Χορεύσεις μετ' ἀγγέλων ἀμφὶ τὸν ἀγέννητον καὶ ἀνώλεθρον καὶ μόνον ὄντως θεὸν, συνυμνῶντος ἡμῖν καὶ θεῷ λόγου. Αἶνος ἷς Ἰησοῦς, εἷς ὁ μέγας ἀρχιερεὺς θεοῦ τινὸς, καὶ αὐτῷ ὁ πατρὸς, ὑπὲρ ἀνθρώπων εὔχεται, καὶ ἀνθρώπους ἐγκελεύεται. *Clem. Alex. Admon. ad Gentes,* versus finem.

995. xix; 13, 15. And his Name is called, The *Word* of GOD: ------ And *he* treadeth the Wine-press of the fierceness and wrath of *Almighty God.*

CHAP. III.

Of the Holy SPIRIT of GOD.

SECT. I.

The Paſſages wherein He *is repreſented as the* Author *and* Worker *of all* Miracles, *even of thoſe done by our Lord himſelf; and as the* Conducter *of* Chriſt himſelf, *in the Principal Actions of his Life here upon Earth.*

996. MAT. i, 18. Before they came together, ſhe was found with Child, *of the Holy Ghoſt.*

997. 20. That which is conceived in her, is *of the Holy Ghoſt.*

998. iv, 1. Then was *Jeſus led up* of the *Spirit*, into the Wilderneſs.

From This and Many of the following Texts, it ſeems that Chriſt, by being incarnate, and [ἐν ὁμοιώματι ἀνθρώπων γενόμενος] *made in the likeneſs of men*, Phil. ii, 11; did ſo far [κενῶσαι ἑαυτὸν] *diminiſh* or *deveſt* himſelf of the Glory of his antecedent divine State, that, during the Time of his continuance here upon Earth, he was all along under the Conduct of the Holy Spirit.

999. xii, 18. I will put my *Spirit upon Him*, and he ſhall ſhow Judgment to the Gentiles.

1000. 28. But if I caſt out Devils *by the Spirit of God*

1001. *Luke* i, 35. The † *Holy Ghoſt* ſhall come upon thee, and the *Power* of the Higheſt &c.

† *Note:* Many of the Antient Fathers underſtand πνεῦμα ἅγιον in this place, to ſignify not *The Holy Ghoſt*, in the manner we now interpret it; but *Chriſt himſelf*, the *Angel of the Covenant*, coming to take upon him the nature of man.

1002. ii, 40. And [Jeſus] waxed ſtrong *in Spirit*, filled with Wiſdom, *&c.*

It is not certain, whether This be meant of the *Holy Ghoſt*, or of Chriſt's own *Mind*.

1003. iv, 1. And *Jeſus*, being *full of the Holy Ghoſt*, —— was *led by the Spirit* into the Wilderneſs.

1004. 14. Jeſus returned *in the Power of the Spirit*.

1005. 18. *The Spirit* of the Lord *is upon me*, becauſe he hath *anointed* me &c.

1006. *Joh.* i, 32. *The Spirit* —— abode upon Him.

1007. iii, 34. God giveth not *the Spirit* by meaſure *unto Him*.

1008. *Acts* i, 2. After that He † *through the Holy Ghoſt*, had given commandments unto the Apoſtles whom he had choſen.

† So *Luke* iv, 1, *And Jeſus, being full of the Holy Ghoſt, &c.* Another Interpretation of theſe words, ſee in No 1034. See alſo in Dr. *Bennet* on the *Trinity*, *pag.* 149.

1009. ii, 4. And they were All filled with the *Holy Ghoſt*, and began to ſpeak with *other Tongues*, as the *Spirit* gave them utterance.

1010. x, 38. God *anointed* Jeſus of Nazareth with the *Holy Ghoſt* and with *Power*.

1011.

1011. *Acts* ii; 45, 46.——— was poured out the Gift of the *Holy Ghoſt*:
For they heard them ſpeak *with Tongues* &c.

1012. xix, 6. The *Holy Ghoſt* came on them, and they *ſpake with Tongues* and prophecied.

1013. *Rom.* i, 4. Declared to be the Son of God with *Power*, according to the *Spirit of Holineſs*, by the *Reſurrection* from the dead.

1014. xv, 19. Through mighty *Signs and Wonders*, by the *Power* of the *Spirit of God*,

1015. 1 *Cor.* ii; 4, 5. In demonſtration of *the Spirit*, and of *Power*.
That your Faith ſhould not ſtand in the Wiſdom of Men, but in the *Power of God*.

1016. xii, 4. There are *Diverſities of Gifts*, but the *ſame Spirit*.

1017. 8 ----- 11. To one is given *by the Spirit*, the Word of Wiſdom; to Another, the Word of Knowledge, *by the ſame Spirit*, &c.
—— But all theſe worketh That One and the ſelf-ſame *Spirit*, dividing to every man ſeverally as † he willeth.
† See No 1060 *and* 1228.

1018. xiv, 2. He that ſpeaketh in an *unknown Tongue*;—— in *the Spirit* he ſpeaketh Myſteries.

1019. 1 *Theſ.* i, 5. In *Power*, and in the *Holy Ghoſt*.

1020. 1 *Tim.* iii, 16. ----- juſtified in *the Spirit*.

1021. *Heb.* ii, 4. With *Signs* and *Wonders*, and with diverſe *Miracles* and *Gifts* of the *Holy Ghoſt*.

1022. *Heb.* ix, 14. The Blood of Chriſt, who *through the* * *eternal Spirit* offered himſelf without ſpot to God.
* In ſome Copies, *the Holy Spirit.*

1023. 1 *Pet.* iii, 18. *Chriſt* ------ being ------ quickened *by the Spirit.*
See No 1013 & 1134.

SECT. II.

The Paſſages wherein He *is declared to be the* Inſpirer *of the* Prophets *and* Apoſtles, *and the* Director *and* Teacher *of the* Apoſtles *in the whole Work of their Miniſtry.*

1024. MAR. xii, 36. David ------ ſaid *by the Holy Ghoſt,* &c.

1025. xiii, 11, It is not ye, that ſpeak; but *the Holy Ghoſt.*

1026. *Luke* i, 15. ----- ſhall be filled *with the Holy Ghoſt,* even from his Mother's Womb.

1027. 41. Eliſabeth was filled *with the Holy Ghoſt*; And ſhe ſpake out &c.

1028. 67. Zacharias was filled *with the Holy Ghoſt,* and prophecied.

1029. ii; 25, 26. The *Holy Ghoſt* was upon him, And it was revealed unto him *by the Holy Ghoſt,* &c.

1030. xii, 12. The *Holy Ghoſt* ſhall teach you in the ſame Hour, what ye ought to ſay.

1031.

1031. *Joh.* xiv, 26. The *Holy Ghoſt*, ----- he *ſhall teach you all things.*

1031* xv, 26. The *Spirit of Truth.*

1032. xvi, 13. When He, the Spirit of Truth, [*Gr.* When (ἐκεῖνος) *That Perſon*, the Spirit of Truth] is come, he will *guide you into All Truth.*

1033. 13. And he will ſhow you *things to come.*

1034. *Acts* i, 2. After that He, † *through the Holy Ghoſt*, had given Commandments unto the Apoſtles whom he had choſen.

† So *John* xx, 21, *As my Father hath ſent Me, even ſo ſend I you: And when he had ſaid This, he breathed on them, and ſaith unto them, Receive ye* the Holy Ghoſt: *Whoſeſoever Sins ye remit* &c. Another Interpretation of theſe Words, ſee in Nº 1008.

1035. 8. Ye ſhall receive Power, after that *the Holy Ghoſt* is come upon you.

1036. 16. Which *the Holy Ghoſt*, by the Mouth of David, ſpake before.

1037. ii, 4. And they were all filled with *the Holy Ghoſt*, and began to ſpeak with other Tongues, as *the Spirit* gave them utterance.

1038. iv, 8. Then Peter, filled with *the Holy Ghoſt*, ſaid &c.

1039. 31. They were all filled with the *Holy Ghoſt*, and they ſpake the word of God with boldneſs.

1040. vi, 3. Full of *the Holy Ghoſt* and *Wiſdom.*

1041. 10. The *Wiſdom* and the *Spirit*, by which he ſpake.

1042. *Acts* vii, 55. He being full of *the Holy Ghoſt* ---- ſaw the glory of God.

1043. viii, 29. The *Spirit* ſaid unto Philip, Go near &c.

1044. 39. *The Spirit* of the Lord, caught away Philip.

1045. x; 19, 20. The *Spirit* ſaid unto him, ----- go with them, doubting nothing; For *I have ſent* them.

1046. xi, 12. And *the Spirit bade me* go with them, nothing doubting.

1047. 28. ----- ſignified [foretold] *by the Spirit*, that there ſhould be &c.

1048. xiii, 2. The *Holy Ghoſt* ſaid, Separate me Barnabas and Saul, for the work whereunto *I have called* them.

1049. 4. So they being *ſent forth by the Holy Ghoſt*.

1050. xv, 28. It ſeemed good to *the Holy Ghoſt*, ----- to lay upon you no greater burden.

1051. xvi; 6, 7. They were *forbidden of the Holy Ghoſt* to preach the Word in Aſia. ----- They aſſaied to go into Bithynia, but *the Spirit ſuffered them not*.

1052. xx, 23. The *Holy Ghoſt* witneſſeth in every City, ſaying, that Bonds and Afflictions abide me.

1053. 28. Over the which, the *Holy Ghoſt* hath made you Overſeers.

1054. xxi, 4. Who ſaid to Paul *through the Spirit*, that he ſhould not go up to Jeruſalem.

1055. 11. Thus ſaith the *Holy Ghoſt*, So ſhall &c.

1056.

1056. *Acts* xxviii; 25, 26, 27. Well *ſpake* the *Holy Ghoſt* by Eſaias the Prophet, unto our Fathers, ſaying; Go unto this People, and ſay, &c.——and *I ſhould heal* them.

Viz. Eſaias, by the Revelation of the *Holy Ghoſt*, ſaw *God* ſitting upon the Throne of his Glory, and heard him ſaying, *Go* &c. *Eſai.* vi; 1, 9. See *above*, in N° 597. Thus *St John* in the Apocalypſe, being *in the Spirit* (Rev. i, 10,) ſaw *God* ſitting upon his Throne, and beheld *Chriſt* in his Glory: And the words which *Chriſt* himſelf ſpake, (*Rev.* ch. ii, & ch. iii,) are in the very ſame Chapters ſaid to be *what the SPIRIT ſaith* unto the Churches. So here likewiſe, what Eſaias *in the Spirit* heard *God* ſpeaking, is ſaid to be ſpoken by the *Holy Ghoſt*.

Whatever *God* ſpeaks, may very properly be ſaid to be ſpoken by the *Holy Ghoſt*, becauſe *God* always ſpeaks to his Prophets by the Inſpiration of his *Holy Spirit:* And whatever is ſpoken by the *Holy Ghoſt*, may no leſs properly be ſaid to be ſpoken by *God*, becauſe 'tis ſpoken to the Prophets by *That Spirit* which *God* has given them. See my *Commentary on* 40 *ſelect Texts*, *in Anſwer to Mr.* Nelſon, *p.* 182.

The Favourers of *Sabellius* infer from this Text, that ſince the words ſpoken by *God* to *Eſaias*, are here by *St Paul* ſaid to be ſpoken by the *Holy Ghoſt*, therefore *God the Father* and the *Holy Ghoſt* are one and the ſame *individual Perſon*. But how unreaſonable this Concluſion is, appears from what has been ſaid above, N° 359, 597, 616; and from *Rev.* xi; 1, 3, where even an *inferior Angel* is introduced as ſpeaking in the Perſon of God: *The* Angel *ſtood, ſaying*; I *will give Power unto* My *two witneſſes &c.*

1057. *Rom.* viii, 23. Our ſelves alſo, which have the Firſt-fruits of *the Spirit*.

1058. 1 *Cor.* ii, 13. Not in the Words which Mans Wiſdom teacheth, but which *the Holy Ghoſt teacheth.*

1059. vii, 40. I think alſo, that I have *the Spirit* of God.

1060. xii, 11. The ſelf-ſame *Spirit, dividing* to every Man ſeverally as he *willeth.*

Thus, *Joh.* iii, 8, Τὸ πνεῦμα ὅπου θέλει, πνεῖ· *The Wind bloweth, where It liſteth*; That is, *Not according to the Will of* Man, *but of* God. *See* Rom. viii, 27.

1060* *Epheſ.* iii, 5. As it is now revealed unto his Holy Apoſtles and Prophets, *by the Spirit.*

1061. 1 *Tim.* iv, 1. Now *the Spirit* ſpeaketh expreſly, that in the latter times &c.

1062. *Heb.* iii, 7. Wherefore, as † *the Holy Ghoſt ſaith,* To day &c.

† See No 1056.

1063. ix, 8. The *Holy Ghoſt* this ſignifying, that &c.

1064. x, 15. Whereof *the Holy Ghoſt* alſo is a Witneſs to us.

1065. 1 *Pet.* i, 11. Searching what, or what manner of Time, *the Spirit* of Chriſt, which was in Them, [*in the Prophets,*] did ſignify.

See No 1209.

1066. 12. By them that have *preached the Goſpel* unto you, *with* [or, *by*] *the Holy Ghoſt* ſent down from Heaven.

1067. 2 *Pet.* i, 21. But Holy Men of God, ſpake as they were *moved by the Holy Ghoſt.*

1068. *Rev.* i, 10. I was *in the Spirit,* &c.

1069.

1069. *Rev.* ii, 7. He that hath an Ear, let him hear what *the Spirit* ſaith unto the Churches.

1070. iv, 2. And immediately I was *in the Spirit*, &c.

1071. xiv, 13. Yea, ſaith *the Spirit*, that they may reſt from their Labours.

1072. xvii, 3. So he [the Angel] carried me away *in the Spirit* into the Wilderneſs.

1073. xxi, 10. And he carried me away *in the Spirit*, to &c.

SECT. III.

The Paſſages wherein He *is declared to be the* Sanctifier *of all Hearts, and the* Comforter *and* Supporter *of good men in the Practiſe of their Duty.*

1074. MAT. iii, 11. He ſhall *baptize* you, with the *Holy Ghoſt.*

1075. *Joh.* iii, 5. Except a man be *born*——*of the Spirit*, he cannot enter into the Kingdom of God.

See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 186.

1076. 8. So is every One that is *born of the Spirit:*

1077. xiv, 16. Another *Comforter*, —— even *the Spirit* of Truth.

1078. 26. But the *Comforter*, which is *the Holy Ghoſt*, whom the Father will ſend in my Name.

1079.

1079. *Joh.* xv, 26. The *Comforter*, ——— the *Spirit of Truth*:

1080. *Acts* vi, 5. Full of *Faith*, and of *the Holy Ghoſt*.

1081. ix, 31. Walking ——— in the *Comfort* of the *Holy Ghoſt*.

1082. xi, 24. He was a *Good* man, and full of the *Holy Ghoſt* and of *Faith*.

1083. xiii, 52. The Diſciples were filled with *Joy*, and with the *Holy Ghoſt*.

1084. *Rom.* i, 4. The *Spirit* of *Holineſs*.

1085. v, 5. The *Love* of God is ſhed abroad in our Hearts *by the Holy Ghoſt*.

1086. viii, 9. Ye are *not in the Fleſh*, but *in the Spirit*, if ſo be that *the Spirit* of God dwell in you.

1087. 13. If ye, *through the Spirit*, do *mortify* the deeds of the *Body*.

1088. 14. As many as are *led by the Spirit* of God, they are the *Sons of God*.

1089. 15. The *Spirit of Adoption*, whereby we cry, Abba, Father.

1090. 16. *The Spirit* it ſelf beareth witneſs with our Spirit, that we are the children of God.

1091. 26. The *Spirit* alſo *helpeth* our Infirmities.

1092. xiv, 17. *Righteouſneſs* and Peace and Joy in the *Holy Ghoſt*.

1093. xv, 13. The God of hope fill you with all joy and peace in believing, that ye may abound in hope *through the Power of the Holy Ghoſt*.

1094.

1094. *Rom.* xv, 16. Being *ſanctified* by the *Holy Ghoſt.*

1095. 1 *Cor.* iii, 16. Ye are the *Temple* of God, and *the Spirit* of God dwelleth in you.
See No 66.

1096. vi, 11. But ye are *ſanctified* ——— *by the Spirit* of our God.

1097. 19. Know ye not, that your Body is *the Temple of the Holy Ghoſt*, which is in you, which ye have of *God?*
See No 66.

1098. xii, 3. No man ſpeaking *by the Spirit of God*, calleth Jeſus accurſed; and no man can ſay that Jeſus is the Lord, but *by the Holy Ghoſt.*

1099. 13. For by One *Spirit* are we all *baptized* into one body, —— and have been all made to drink into one *Spirit.*

1100. 2 *Cor.* i, 22. The Earneſt of *the Spirit* in our *Hearts.*

1101. iii, 3. Ye are —— the epiſtle of Chriſt, miniſtred by us, written not with Ink, but with *the Spirit of the living God*; not in Tables of ſtone, but in fleſhly tables of *the Heart.*

1102. vi, 6. By *Kindneſs*, by the *Holy Ghoſt*, by *Love* unfeigned, *&c.*

1103. *Gal.* v, 5. For we, *through the Spirit*, wait for the hope of Righteouſneſs, by *Faith.*

1104. 16. Walk *in the Spirit*, and ye ſhall *not fulfill* the Luſt of the *Fleſh.*

1105. 22. But the Fruit of *the Spirit*, is *Love, Joy, Peace*, &c.

1106. *Eph.* v, 9. The Fruit of *the Spirit*, is in *all Goodneſs*, &c.

1107.

1107. *Eph.* v, 18. Be *not drunk* with Wine, wherein is Exceſs; but be filled with *the Spirit*.

1108. vi, 18. *Praying* always with all Prayer and Supplication, *in the Spirit*.

1109. *Phil.* i, 19. This ſhall turn to my *Salvation*, through —— the *Supply* of the *Spirit* of Jeſus Chriſt.

1110. ii, 1. If there be —— any *Fellowſhip* of the *Spirit*.

1111. *Col.* i, 8. Who alſo declared unto us your *Love* in the *Spirit*.

1112. 1 *Theſ.* i, 6. With *Joy* of the *Holy Ghoſt*.

1113. 2 *Theſ.* ii, 13. To Salvation, through *Sanctification* of the *Spirit*.

1114. 1 *Tim.* iv, 12. In *Charity*, in *Spirit*, in *Faith*.

1115. 2 *Tim.* i, 7. The *Spirit* —— of Power, and of *Love*, and of a *ſound Mind*.

1116. 14. That good thing which was committed unto thee, *keep*, *by the Holy Ghoſt*, which dwelleth in us.

1117. *Tit.* iii, 5. Saved us, by the Waſhing of Regeneration, and *Renewing* of the *Holy Ghoſt*.

1118. 1 *Pet.* i, 2. Through *Sanctification* of *the Spirit*, unto *Obedience*.

1119. 22. Seeing you have *purified* your Souls in obeying the Truth, *through the Spirit*.

1120. *Jude* 20. Praying, *in the Holy Ghoſt*.

SECT.

SECT. IV.

The Paſſages, wherein are contained the Other Higheſt Expreſſions *concerning* Him *in the New Teſtament.*

121. *MAT.* xii ; 31, 32. The Blaſphemy againſt the *Holy Ghoſt*, ſhall not be forgiven unto Men. And whoſoever ſpeaketh a Word againſt the Son of Man, it ſhall be forgiven him ; But whoſoever ſpeaketh againſt the *Holy Ghoſt*, it ſhall not be forgiven him, neither in This World, neither in the World to come.

By the *Holy Ghoſt* here, 'tis evident cannot be meant the *Perſon*, but the *Works* of the Holy Ghoſt: For no reaſon can be given, why Blaſphemy againſt the *Perſon* of the *Spirit* of God, ſhould be more unpardonable, than Blaſphemy againſt the *Perſon* of the *Son* of God, or than Blaſphemy againſt the *Perſon* of *God* [the Father] *himſelf*. But the *Works* of the Spirit, being the greateſt and laſt means of Conviction, that God ever intended to afford men; the rejecting of them, was conſequently the higheſt Aggravation of Guilt. Further ; it is remarkable, that neither here, nor in any other place of Scripture, is there any mention made of any *SIN* againſt the Holy Ghoſt, but only of a *BLASPHEMY* againſt the Holy Ghoſt: Which being a contemptuous Reviling of our Saviour's *greateſt Miracles*, than which no ſtronger Conviction could be offered men ; they who were guilty of This Blaſphemy, were juſtly declared *incorrigible and unpardonable* : Not upon Account of that *ſingle Act*, but of that *incurable Temper*, whereof That Act, in thoſe Circumſtances, was an evident Sign ; As appears from our Saviour's Similitude in the following Verſe, (*ver.* 33,) of a *corrupt Tree* being known by its *Fruit*. Now that This ſevere declaration of our

Saviour,

Saviour, concerned Thoſe only, who *Saw* his Miracles, and obſtinately *rejected That greateſt Evidence* of his Miſſion, and maliciouſly *aſcribed them to the Power of the Devil*; appears likewiſe, from what *St Mark* adds, *ch.* iii, 30, that he ſpake this, *BECAUSE they ſaid, he hath an unclean Spirit.* And foraſmuch as Many even of the *Phariſees themſelves*, who were at all times our Saviour's greateſt Enemies, (and whom he here mentions as having *ſpoken againſt the Son of Man,*) did yet repent afterwards, and were baptized; and it does not appear that Any, who offered themſelves, were ever rejected from Baptiſm; 'tis not improbable but This ſevere declaration was meant only againſt *Theſe Particular Phariſees*, whoſe incorrigible Malice diſcovered it ſelf in *This particular Blaſphemy* againſt ſo evident a Miracle, and to whom therefore our Saviour might *judicially* reſolve to afford no further means of Conviction: And then, the Meaning of the words will be explained by thoſe parallel places, *Joh.* x, 26, and *ch.* viii; 21, 24, *Ye are not of my Sheep*; —— *ye ſhall die in your Sins.*

See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 189.

1122. *Luke* i, 35. The *Holy Ghoſt*, —— the *Power of the Higheſt.*

1123. *John* xiv, 17. The *Spirit of Truth*, whom *the World cannot* receive.

1124. xv, 26. The *Spirit of Truth*, which proceedeth [ἐκπορεύεται, *which cometh forth*] from the Father.

1125. xvi, 13. *He* will guide you *into All Truth.*

1126. *Acts* v; 3, 4. —— to lie *to the Holy Ghoſt*: —— Thou haſt not lied unto Men, but unto *God.*

See N° 66; and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 73. 1127.

1127. *Acts* vii, 51. Ye do always *reſiſt* the *Holy Ghoſt.*

1128. xv, 28. It *ſeemed good* to *the Holy Ghoſt,* —— to *lay* upon you no greater Burden.

1129. 1 *Cor.* ii; 10, 11. *The Spirit* ſearcheth all things, yea, the † *deep things* of God.

For what man knoweth the things of a man, ſave the Spirit of man which is in him? Even ſo *the things of God* knoweth no man, but *the Spirit* of God.

† The Myſteries of the Goſpel, mentioned *Rom.* xvi, 25. *Epheſ.* i, 9: and iii; 3, 5, 9. *Col.* i, 26.

See N° 1173.

1130. iii, 16. Ye are the *Temple* of God, and *the Spirit* of God dwelleth in you.

See N° 66.

1131. vi, 19. Know ye not that your Body is the *Temple of the Holy Ghoſt,* which is in you, which ye have of *God?*

See N° 66.

1132. 2 *Cor.* iii; 17, 18. The Lord is That Spirit; and where *the Spirit of the Lord* is, there is *Liberty.*

But we all with open Face, beholding as in a glaſs the glory of the Lord, are changed into the ſame Image, from glory to glory, even as by *the Spirit of the Lord.*

The Meaning of this whole paſſage, is This. *The Lord is That Spirit*; that is, *Chriſt* (or *the Goſpel of Chriſt*) is the true Intent and *Spirit* (in oppoſition to the dead *Letter* and Burdenſome *Rites*) of the Law: *And we all,* that is, we *Chriſtians,* (in oppoſition to the *Jews,* who have ſtill the Veil of Ignorance over their Face,) *beholding with open Face* (that is, clearly and diſtinctly, not in Types and Shadows,) *the glory of the Lord*; *are changed into the ſame Image, from glory to glory*; *as by the Spirit of the Lord.* Theſe laſt words, [καθάπερ ἀπὸ Κυρίου πνεύματος.] are very ambiguous, and may equally ſignify either [*as by the*

the Lord the Spirit,] or [*as by the Lord* (the Giver *of*) *the Spirit,*] or [*as by the Spirit of the Lord.*] Which laſt rendering, is followed by our Tranſlators, and is moſt agreeable to the Senſe of the place, and to the Tenour of Scripture.

See my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 192.

1132* *Heb.* ix, 14. Who through *the* † *eternal Spirit,* offered himſelf without Spot to God.

† In ſome Copies, *the Holy Spirit.*

1133. 1 *Pet.* i, 12. That have preacht the Goſpel unto you, with the *Holy Ghoſt* ſent down from Heaven; which things *the Angels deſire to look into.*

1134. iii, 18. Chriſt ——— being ——— *quickned by* † *the Spirit.*

† By the *Power* of *the Father,* Luke i, 35. See No 1013 & 260 & 1169.

1135. iv, 14. The *Spirit of Glory* and *of God.*

1136. 1 *Joh.* v, 6. Becauſe *the Spirit* is *Truth.*

1137. *Rev.* xxii, 17. And *the Spirit,* and the Bride ſay, Come &c.

SECT. V.

The Paſſages, wherein is declared what Honour *or* Worſhip *is due to* Him; *and how* his *good Motions ought diligently to be* obeyed, *and* not reſiſted.

1138. MAT. xxviii, 19. *Baptizing* them in the *Name* ---- of the *Holy Ghoſt.*

See No 1211; and my *Commentary on* 40 *ſelect Texts, in anſwer to Mr.* Nelſon, *p.* 204. 1139.

1139. *Acts* v, 9. How is it, that ye have agreed together to *tempt* the *Spirit of the Lord.*

1140. vii, 51. Ye do always *reſiſt* the *Holy Ghoſt.*

1141. *Rom.* ix, 1. My Conſcience alſo bearing me witneſs *in the Holy Ghoſt.*

See No 697, 167, 707, 735.

1142. xv, 30. I beſeech you, brethren, *for the Love* of *the Spirit.*

1143. 2 *Cor.* xiii, 14. The *Communion* of *the Holy Ghoſt, be with* you all, Amen.

1144. *Epheſ.* iv, 30. And *grieve not* the *Holy Spirit of God.*

1145. 1 *Theſ.* v, 19. *Quench not* the *Spirit.*

1146. *Heb.* x, 29. And *hath done deſpite* unto *the Spirit of Grace.*

1146* *Jude* 20. Praying, *in the Holy Ghoſt.*

1147. *Rev.* i, 4. Grace be unto you and Peace —— from the *Seven Spirits which are before his Throne.*

Whether This be meant of the *Holy Ghoſt*, is not agreed by Interpreters. See No 1250.

SECT. VI.

The Paſſages wherein it is declared that He *is* Subordinate to *the* Father, *derives his* Being from *Him, is* Sent by *Him, and acts in all things* according to his Supreme Will and Pleaſure.

1148. MAT. iii, 16. The *Spirit* of *God.*
And frequently in other places.

1149. *Mat.* xii, 18. *I* will *put* my *Spirit* upon him.

1150. *Luke* xi, 13. How much more ſhall your heavenly Father *give* the *Holy Spirit*, to them that ask him?

1151. *Joh.* iii, 34. God *giveth* not *the Spirit* by meaſure unto him.

1152. xiv, 16. And I will pray *the Father*, and *he* ſhall *give* you another Comforter ——— even *the Spirit* of Truth.

1153. 26. The *Holy Ghoſt*, whom the *Father* will *ſend* in my Name.

1154. xv, 26. Whom I will *ſend* unto you *from the Father*; even *the Spirit* of Truth, which *proceedeth from the Father*.

1155. xvi, 13. He ſhall *not* ſpeak *of himſelf*; but whatſoever he ſhall *hear*, That ſhall he ſpeak.

1156. *Acts* i; 4, 5. Wait for *the Promiſe of the Father*: ——— ye ſhall be baptized with the *Holy Ghoſt*, not many days hence.

1157. ii, 17. Saith *God*, I will *pour out* of *my Spirit* upon all Fleſh.

1158. 18. *I* will *pour out*, in thoſe days, of *my Spirit*.

1159. 33. Having received *of the Father* the *Promiſe* of the *Holy Ghoſt*.

1160. 38. Ye ſhall receive the *Gift* of the *Holy Ghoſt*.

1161. v, 32. The *Holy Ghoſt*, whom *God* hath *given* to them that obey him.

1162. viii, 18. The *Holy Ghoſt* was *given*.

1163. 19, 20. The *Holy Ghoſt*, —— the *Gift* of God.

1164.

1164. *Acts* x, 38. *God* anointed Jeſus —— with *the Holy Ghoſt.*

1165. 45. Was *poured out* the *Gift* of the *Holy Ghoſt.*

1166. xi, 17. God *gave* them the like *Gift* [of the *Holy Ghoſt.*]

1167. xv, 8. God —— *giving* them the *Holy Ghoſt.*

1168. *Rom.* v, 5. By the *Holy Ghoſt*, which is *given* unto us.

1169. viii, 11. If *the Spirit* of Him that raiſed up Jeſus from the dead, dwell in you; He that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal Bodies, *by his Spirit* that dwelleth in you.

1170. 15. Ye have *received* the *Spirit of Adoption*, whereby we cry, Abba, *Father.*

1171. 26. The *Spirit it ſelf maketh Interceſſion* for us.

1172. 27. He that ſearcheth the Hearts, knoweth what is the * Mind of *the Spirit*; becauſe he *maketh interceſſion* for the Saints, *according to the Will of God.* [Gr. κατὰ Θεὸν ἐντυγχάνει, *intercedes with God.*]

* *Note*; theſe words, φρόνημα τοῦ πνεύματος, *the Mind of the Spirit*, are a very ſtrong Argument for the real Perſonality of the Holy Ghoſt.

1173. 1 *Cor.* ii; 10, 11, 12. But *God hath revealed* them unto us *by his Spirit*: For the Spirit *ſearches* all things, yea, the † deep things of *God.*

For what man knoweth the things of a man, ſave the Spirit of man which is in him? even ſo *the things of God* knoweth no man, but * *the Spirit of God.*

Now we have *received*, not the ‡ Spirit of the World, but *the Spirit* ** *which is of God*, that we might know the things that are *freely given to us of God.*

See No 1129.

† The myſteries of the Goſpel, mentioned *Rom.* xvi, 25. *Epheſ.* i, 9, and *ch.* iii; 3, 5, 9. *Col.* i, 26.

* They to whom they are made known by *Revelation* of the *Spirit of God.*

‡ *Note:* Theſe phraſes, the *Spirit of the World*, and the *Spirit of God*, ſeem to be ſometimes uſed figuratively, as ſignifying only *mens good* or *bad diſpoſition of Mind*, according as they are influenced by the *World*, or by *Religion.* Thus the *Spirit of Fear*, and *of Love*, 2 *Tim.* i, 7. See alſo 1 *Joh.* iv; 1, 2, 3; *Every Spirit*; *Spirit of God*; *Spirit of Antichriſt*, &c.

** Τὸ ἐκ Θεοῦ, *which is* (or *cometh*) *from God.*

1174. 1 *Cor.* vi, 19. Know ye not, that your Body is the Temple of the *Holy Ghoſt*, which is in you, *which ye have of God.*

See No 66.

1175. xii; 6, 7, 8, 9. It is the ſame *God*, which worketh all in all.

But the Manifeſtation of *the Spirit* is *given* to every man to profit withal.

For to one is given *by the Spirit*, [Gr. διὰ τοῦ πνεύματος *through the Spirit*, viz. *given* of God *by the Spirit*,] the word of Wiſdom: To another the word of Knowledge *by the ſame Spirit*, [Gr. κατὰ τὸ αὐτὸ πνεῦμα, *according to* (the operation of) *the ſame Spirit.*]

To another, Faith, *by the ſame Spirit*, [Gr. ἐν τῷ αὐτῷ πνεύματι, *in the ſame Spirit*,] &c.

See No 1228.

1176. 2 *Cor.* i, 22. *God*, who hath alſo ſealed us, and *given* the Earneſt of *the Spirit* in our Hearts.

1177. v, 5. *God*, who hath alſo *given* unto us the Earneſt of *the Spirit.*

1178. vi; 4, 6, 7. In all things approving our ſelves as the Miniſters of *God*, —— *by the Holy Ghoſt*, —— by the *Power of God.*

1179. *Gal.* iv, 6. *God* hath *ſent forth* the *Spirit* of his Son into your Hearts.
See N° 1207.

1180. *Epheſ.* i, 13. Ye were ſealed with *that Holy Spirit of Promiſe.*
Viz. The *Promiſe* of the *Father*; *Luke* xxiv, 49; *Acts* i, 4; and ii, 33.

1181. 17. That the *God* of our Lord Jeſus Chriſt, the *Father* of Glory, may *give* unto you *the Spirit* of Wiſdom and Revelation.

1182. ii, 18. Though Him We Both have an Acceſs, *by one Spirit*, unto *the Father.*

1183. iii, 16. That *He* would grant you —— to be ſtrengthned with Might, *by his Spirit.*

1184. iv; 4, 5, 6. There is —— *One Spirit*, —— One Lord; ——
One *God and Father* of all, who is *above all.*

1185. 30. And grieve not the *Holy Spirit* of God, *whereby* [Gr. ἐν ᾧ, *in* or *with which*] *ye are ſealed* [viz. *God has ſealed you*, See N° 43 & 1176,] unto the day of Redemption.

1186. 1 *Theſ.* iv, 8. *God*, who hath alſo *given* unto us *his Holy Spirit.*

1187. 2 *Theſ.* ii, 13. *God* hath —— *choſen* you to Salvation, *through* Sanctification of *the Spirit.*

1188. 2 *Tim.* i, 7. *God* hath——*given* us *the Spirit*——of Power, and of Love, and of a ſound Mind.

1189. *Tit.* iii; 4, 5, 6. The Kindneſs and Love of *God* † our Saviour —— appeared.

—— *He* ſaved us *by* the ----- renewing of *the Holy Ghoſt.* Which *He* ſhed on us abundantly through Jeſus our Saviour.
† See No 244.

1190. *Heb.* ii, 4. *God* alſo bearing them witneſs, both with Signs and Wonders, and with divers Miracles and Gifts of the *Holy Ghoſt*, according to *his own Will.*

1191. vi, 4. And have taſted of *the heavenly Gift*, and were made partakers of *the Holy Ghoſt.*

1192. ix, 14. Who, *through the* † *Eternal Spirit*, offered himſelf without ſpot *to God.*
† In ſome Copies, *the Holy Spirit.*

1193. 1 *Pet.* i, 12. With the Holy Ghoſt *ſent down* from Heaven.

1194. 1 *Joh.* ii, 20. But ye have *an Unction from* the *Holy One.*

1195. iii, 24. By *the Spirit*, which *He* hath *given* us.

1196. iv, 13. Becauſe *He* hath *given* us of *his Spirit.*

1197. v, 6. And it is *the Spirit* that *beareth witneſs.*
See No 302.

SECT. VII.

The Paſſages wherein He *is repreſented as being* Subordinate *to the* Son, *being* His *Spirit, and* ſent *or* given *by* Him.

1198. MAT. iii, 11. *He* ſhall baptize you with *the Holy Ghoſt.*

1199.

1199. *Joh.* vii, 39. The *Holy Ghoſt* was *not yet* given, *becauſe* that *Jeſus* was *not yet* glorified.

1200. xv, 26. The Comforter, ------ whom *I will ſend unto you.*
See No 1153, 1154, 1204.

1201. xvi, 7. *I will ſend him* unto you.
See No 1153, & 1154.

1202. 14, 15. *He* ſhall glorify *Me*; For He ſhall *receive of mine*, and ſhall ſhew it unto you.
All things that the Father hath, are mine; Therefore ſaid I, that *He* [viz. *the Spirit*] ſhall *take of mine*, and ſhall ſhew it unto you.

1203. xx, 22. He *breathed* on them, and ſaith unto them, *Receive* ye *the Holy Ghoſt.*

1204. *Acts* ii, 33. Having received of the Father the Promiſe of *the Holy Ghoſt*, *He* hath ſhed forth This &c.

1205. ix, 17. The Lord, even *Jeſus*, ------ hath ſent me, that thou mighteſt ------ be filled with *the Holy Ghoſt.*

1206. *Rom.* viii, 9. The Spirit of God: ------- The Spirit *of Chriſt.*
See and compare No 1153, 1154, 1199, 1202, 1204.

1207. *Gal.* iv, 6. God hath ſent forth *the Spirit of his Son* into your Hearts.
See No 1153, 1154, 1199, 1202, 1204.

1208. *Phil.* i, 19. Through --------- the ſupply of *the Spirit* of *Jeſus Chriſt.*

1209. 1 *Pet.* i, 11. Searching what, or what manner of Time, † *the Spirit of Chriſt* which was in them, did ſignify.

† It is ambiguous whether the Holy Ghoſt be here called *the Spirit of Chriſt* upon the ſame Account as in the foregoing Texts, or upon Account of his *revealing* before-hand to the Prophets the Coming of Chriſt.



CHAP.

CHAP. IV.

The Paſſages, wherein the Three Perſons *of the ever-bleſſed* Trinity, *are* All *mentioned* together.

1210. MAT. xii, 28. *I* caſt out Devils by *the Spirit* of *God.*

1211. xxviii; 18, 19. *All Power is given unto me* in Heaven and in Earth:

Go ye *Therefore*, and teach All Nations, baptizing them † in the Name of *the Father*, and of *the Son*, and of *the Holy Ghoſt.*

† In the Name of *the Father*, who originally *gave* That *Power*; In the Name of *the Son*, *to whom* That *Power* is given; And in the Name of *the Holy Ghoſt*, *by whom* (by whoſe more immediate Operation and Influence) Our Lord exerciſes That *Power.*

In the Name of *the Father*, as the * *Creator and Supreme Lord* of all things: In the Name of *the Son*, as the *Redeemer of Mankind by his Blood*, (ſee *Rom.* vi, 3 *&c.*) And in the Name of *the Holy Ghoſt*, as the *Inſpirer* of the *Prophets and Apoſtles*, the *Diſtributer* of all *Spiritual Gifts*, and the *Sanctifier* of all Hearts.

* Θεὸν πατέρα παντοκράτορα ποιητὴν, &c. *God, the Father, Supreme over all, The Maker of all things*; As it is in the Creed. Or, as Juſtin Martyr expreſſes it, ἐπ' ὀνόματος τοῦ πατρὸς τῶν ὅλων, καὶ δεσπότου Θεοῦ. *They are baptized in the Name of God, the Father and Supreme Lord of All, &c.* Apol. 2.

See No 768; and my *Commentary on* 40 *ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 204; and Dr. *Bennet* on the *Trinity*, *p.* 211 and 162.

1212. *Luke* i, 35. The *Holy Ghoſt* ——— the Power of the Higheſt ſhall overſhadow thee; therefore —— ſhall be called the *Son* of *God:*

1213. *Joh.* xiv, 16. And *I* will pray *the Father*, and he ſhall give you—— *the Spirit* of Truth.

1214. 26. The *Holy Ghoſt*, whom *the Father* will ſend in *my Name*.

1215. xv, 26. *I* will ſend unto you, from *the Father*, —— the *Spirit* of Truth.

1216. *Acts* ii, 33. [*Jeſus*] being by the right hand of *God* exalted, and having received of *the Father* the Promiſe of *the Holy Ghoſt*.

1216* v; 31, 32. Him [viz. *Jeſus*,] hath *God* exalted, ———; and we are his witneſſes, ——— and ſo is alſo the *Holy Ghoſt*, whom *God* hath given to them that obey him.

1217. vii, 55. He being full of *the Holy Ghoſt*, ——— ſaw the Glory of *God*, and *Jeſus* ſtanding on the right hand of *God*.

1218. x, 38. *God* anointed *Jeſus* of Nazareth with *the Holy Ghoſt*.

1219. *Rom.* i; 1, 3, 4. The Goſpel of *God*, ——— concerning his Son *Jeſus Chriſt* our Lord, ——declared to be the *Son of God* with Power, according to *the Spirit of Holineſs*, by the Reſurrection from the dead.

1220. v; 5, 6. The Love of *God* is ſhed abroad in our Hearts by *the Holy Ghoſt* which is given unto us; For ---- *Chriſt* died for the ungodly. 1221.

1221. *Rom.* viii, 9. The *Spirit* of *God*, ------ of *Chriſt*.

1222. 11. The *Spirit* of *Him that raiſed* up *Jeſus* from the dead.

1223. xv; 15, 16. Becauſe of the grace that is given to me of *God*.

That I ſhould be the Miniſter of *Jeſus Chriſt* to the Gentiles, miniſtring the Goſpel of *God*, that the offering up of the Gentiles might be acceptable, being ſanctified by *the Holy Ghoſt*.

1224. 18, 19. Thoſe things which *Chriſt*---wrought, ---- through mighty Signs and Wonders, by the Power of *the Spirit* of *God*.

1225. 30. I beſeech you, brethren, for the Lord *Jeſus Chriſt's* ſake, and for the Love of *the Spirit*, that ye ſtrive together with me in your Prayers to *God* for me.

1226. 1 *Cor.* vi, 11. In the Name of the Lord *Jeſus*, and by *the Spirit* of our *God*.

1227. xii, 3. No man ſpeaking by *the Spirit* of *God*, calleth *Jeſus* accurſed; and no man can ſay that *Jeſus* is the Lord, but by *the Holy Ghoſt*.

1228. 4, 5, 6. There are diverſities of *Gifts*, but the ſame *SPIRIT*.

And there are differences of *Adminiſtrations*, but the ſame *LORD*.

And there are diverſities of *Operations*, but it is the ſame *GOD*, which *worketh all in all*.

The Senſe of This Text is well expreſſed in *Irenæus*'s brief Summary of a Chriſtian's Belief; *In One* God, *the Supreme Governour over All*, Of whom *are all things*; —— *And in the Son of God, Jeſus Chriſt our* Lord, By whom

Εἰς ἕνα Θεὸν παντοκράτορα, ἐξ οὗ τὰ πάντα· ——— καὶ εἰς τὸν υἱὸν τοῦ Θεοῦ Ἰησοῦν Χριστὸν, τὸν κύριον ἡμῶν, δι' οὗ τὰ πάντα· —

are

are all things ; ——— *And in* the Spirit of God, *which hath in every Generation* manifested *unto Men the Dispensations both of the Father and the Son, according to the* Will *of the* Father.

καὶ εἰς τὸ πνεῦμα ϑεοῦ, τὸ πᾶς οἰκονομίας πατρός τε καὶ υἱοῦ σκηνοῦσαν κατ' ἐκάστην γενεὰν εἰς τοὺς ἀνθρώπους, καθὼς βούλεται ὁ πατήρ. *Lib.* 4. *cap.* 62.

This Passage is likewise well commented upon by *Athanasius* : *The* Spirit (saith he) *is not without the* Word ; *but being* in *the* Word, *it is*, through *Him*, *in* GOD. *So that all Gifts are given by the Three Persons. For in the distribution of Gifts, as the Apostle writeth to the Corinthians, 'tis the same* Spirit, *'tis the same* Lord, *and 'tis the same* GOD, *which worketh all in all. Namely, the* FATHER *himself*, through *the* Word, *in the* Spirit, *worketh and giveth all things.*

Οὐ γὰρ ἐκτός ἐστι τοῦ Λόγου τὸ Πνεῦμα· ἀλλ' ἐν τῷ Λόγῳ ὄν, ἐν τῷ Θεῷ ἐστὶν αὐτοῦ ἐστίν· Ὥστε καὶ τὰ Χαρίσματα ἐν τῇ τριάδι διδόται. Ἐν γὰρ τῇ τῶν Δωρεῶν διαιρέσει, ὡς καθηγήσιος γράφει, τὸ αὐτὸ πνεῦμα φησὶ, καὶ ὁ αὐτὸς Κύριος, καὶ ὁ αὐτὸς Θεός ἐστιν ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. Αὐτὸς γὰρ ὁ Πατὴρ, διὰ τοῦ Λόγου, ἐν τῷ Πνεύματι, ἐνεργεῖ καὶ δίδωσι τὰ πάντα. *Epist.* 1. *ad Serap. de Spiritu Sancto.*

And again : *GOD* (saith he) *both framed all things* by his Son, *and* in (*or* with) his Spirit ; *and in the same manner upholds and preserves them.*

Διὰ γὰρ υἱοῦ καὶ ἐν πνεύματι τὰ πάντα ὁ Θεὸς καὶ ἐποίησε καὶ συνέχων διαφυλάττει. *contra Sabellianos.*

And again : *When all things* (saith he) *are done* By *God*, Through *Christ*, In *the Holy Spirit* ; *I see the undivided Operation of the* Father, *the* Son, *and*

Ὅταν δὲ τὰ πάντα ἐνεργῆται ὑπὸ τοῦ Θεοῦ διὰ Χριστοῦ ἐν ἁγίῳ πνεύματι, ἀχώριστον ὁρῶ ἐνέργειαν τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος· ἀλλ' ὁ διὰ τοῦτο συμπληρώσεως τὸ Ἐξ οὗ, καὶ Δι' οὗ, καὶ

the Holy Spirit: *Yet do I not therefore ſo confound together, him* by whom, *and him* through whom, *and him* in whom *All is worked; as to be forced to run the* Three Perſons *into* One.

Ἐν ᾧ, διάζομαι τὴν τριάδα μονάδα ποιεῖν. *Ibid.*

And again: *There is* (ſaith he) *but one Divinity,* [*Gr.* one ſort of Divinity,] *which is alſo in the Word: and* ONE GOD, *which is* THE FATHER; *exiſting of Himſelf, as being* Over All; *and manifeſting himſelf in the Son, as being* Through All; *and in the Spirit, as working* In All *through the Word and by the Spirit.*

Ἓν γὰρ εἶδος θεότητος, ὅπερ ἐστὶ καὶ ἐν τῷ λόγῳ· καὶ εἷς θεὸς, ὁ πατὴρ· ἐφ' ἑαυτοῦ ὤν, κατὰ τὸ Ἐπὶ πάντων εἶναι· καὶ ἐν τῷ υἱῷ δι' οὗ φαινόμενος, κατὰ τὸ Διὰ πάντων διήκειν· καὶ ἐν τῷ πνεύματι ᾧ, κατὰ τὸ Ἐν ἅπασι διὰ λόγου ἐν αὐτῷ ἐνεργεῖν. *contr. Arianos Orat.* 3.

In plainer Words, the Meaning is; *GOD* does all things, *by* his *Son*, and *by* his *Spirit*.

See No 546.

1229 2 *Cor.* i; 21, 22. Now he which ſtabliſheth us with you in *Chriſt*, and hath anointed us, is *God*:

Who hath alſo ſealed us, and given the Earneſt of *the Spirit* in our Hearts.

1230 iii, 3. The epiſtle of *Chriſt*, ——— written ——— with *the Spirit of the living God.*

1231 xiii, 14. The Grace of the Lord *Jeſus Chriſt*, and the Love of *God*, and the Communion of the *Holy Ghoſt*, be with you all, Amen.

1232 *Gal.* iv, 6. *God* hath ſent forth *the Spirit* of *his Son* into your Hearts.

See No 1207.

1233. *Ephes.* i, 17. That the *God* of our Lord *Jesus Christ*, the *Father* of Glory, may give unto you *the Spirit* of Wisdom and Revelation.

1234. ii, 18. For through *Him* [*Christ*,] we Both have an Access, by one *Spirit*, unto *the Father*.

1235. 21, 22 ——— in *the Lord*.
In whom you also are builded together, for an Habitation of *God*, through *the Spirit*.
See No 66.

1236. iv; 4, 5, 6, There is ——— One *Spirit*, ———
One *Lord* ———
One *God and Father* of all, who is *above All*.
See No 1228.

1237. 2 *Thes.* ii; 13, 14. We are bound to give thanks always to *God* for you, ——— because *God* hath ——— chosen you to Salvation through Sanctification of *the Spirit*, and belief of the Truth;
Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord *Jesus Christ*.

1238. 2 *Tim.* i; 7, 8. *God* hath not given us *the Spirit* of Fear, but of Power and of Love and of a sound Mind:
Be not thou therefore ashamed of the Testimony of our *Lord*.

1239. *Tit.* iii; 4, 5, 6, The Kindness and Love of *God* † our Saviour ——— appeared:
———He saved us by the ——— renewing of *the Holy Ghost*;
Which he shed on us abundantly, through *Jesus Christ our Saviour*.
† See No 244.

1240. *Heb.* ii; 3, 4. Which at the first began to be spoken by *the Lord*, and was confirmed to us by them that heard him;
God also bearing them witness, ——— with diverse Miracles and Gifts of *the Holy Ghost*, according to his own Will.

1241. *Heb.* ix, 14. How much more ſhall the Blood of *Chriſt*, who through *the* † *eternal Spirit* offered himſelf without ſpot to *God*, purge your Conſcience from dead works to ſerve *the Living God?*

† In ſome Copies, *the Holy Spirit.*

1242. 1 *Pet.* i, 2. Elect according to the Fore-knowledge of *God*, the *Father*; through Sanctification of *the Spirit* unto Obedience, and ſprinkling of the Blood of *Jeſus Chriſt.*

1243. iii, 18. For *Chriſt* alſo hath once ſuffered for Sins, ——that he might bring us to *God*, being —— quickened by *the Spirit.*

1244. iv, 14. If ye be reproached for the name of *Chriſt*, happy are ye; For *the Spirit* of glory and of *God* reſteth upon you.

1245. 1 *Joh.* iv; 2, 3. Hereby know ye *the Spirit* of *God*: every Spirit, that confeſſeth that *Jeſus Chriſt* is come in the fleſh, is of *God*:

And every Spirit, that confeſſeth not that *Jeſus Chriſt* is come in the fleſh, is not of *God.*

1246. 13, 14. Becauſe he hath given us of *his Spirit*:

And we have ſeen and do teſtify, that *the Father* ſent *the Son* to be the Saviour of the World.

1247. v; 5, 6. He that believeth that *Jeſus* is the *Son of God*:

—— And it is *the Spirit* that beareth witneſs, becauſe *the Spirit* is Truth.

1248. 7. For there are *Three* that bear record in Heaven; The *Father*, the *Word*, and the *Holy Ghoſt*: And theſe Three are One.

Not [Εἷς *unus*,] One and the ſame *Perſon*; but [ἕν, *unum*] One and the ſame *Thing* in Effect; One and the ſame *Teſtimony*. Though it ought not indeed to be concealed, that This whole Paſſage, ſince it has never yet been proved to be found in the Text of

ANY Greek Manuſcript, nor was cited by * any of the numerous Writers in the whole *Arian* controverſy; ought not to have much ſtreſs laid upon it in any Queſtion. And the Senſe of the Apoſtle is very complete without it, according to the following Reading of *All* the Greek MSS and antient Verſions: *Who is he that overcometh the World, but he that believeth that Jeſus is the Son of God? This is he that came* [that was declared and manifeſted to be the Son of God,] *by Water and Blood*, [by *Water*, at his Baptiſm, when there came a Voice from Heaven, ſaying, This is my beloved Son: And by *Blood*, viz. by his Death and Reſurrection:] —— *And it is the Spirit* [the Gifts of the Holy Ghoſt, and the Power of Miracles granted to the Apoſtles,] *that beareth Witneſs; becauſe the Spirit is Truth. For there are Three that bear record; the Spirit, the Water, and the Blood; and theſe Three agree in one*, [or, as ſome Antient Writers read the Text, *Theſe Three are One*, viz. *One Teſtimony*, that Jeſus is the Son of God.]

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* For by no *Greek* Father (in any genuine work) was it ever cited at all, either before or after the Council of *Nice*; though many of them quote the words immediately foregoing and following: Nor by any of the *Latins*, before St. *Jerom*: The paſſage alledged by ſome out of *Tertullian*, being plainly not the Words of this Text, but of that Author himſelf; and the paſſage out of *Cyprian*, being only a myſtical Interpretation of the 8th Verſe; as is more than probable, as well from the expreſs Teſtimonies of *Eucherius* and *Facundus*, referred to by Dr. *Mills*, as from the Text's being wanting in all, even the Latin Copies, both before and long after *Cyprian*'s time. And even in the firſt *Engliſh* Bibles after the Reformation, in the time of *Henry the 8th* and *Edward the 6th*, it was printed in a *different Character*, to ſignify its being wanting in the Original: Which Diſtinction came afterwards to be neglected. And as to the *Greek Manuſcripts*, ſee my *Commentary on 40 ſelect Texts, in Anſwer to Mr.* Nelſon, *p.* 206; and my Letter to Dr. *Wells*, p. 43: And Dr. *Mills*'s Diſſertation upon the place, *compared* with *p.* 117 of his *Prolegomena*, and with an Anonymous Book entitled, *A Full In-*

Inquiry into That Text, 1 Joh. v, 7: Wherein this whole matter is learnedly and fully diſcuſſed.

249. *Jude* 20, 21. Praying in the *Holy Ghoſt*;
Keeping your ſelves in the Love of *God*, looking for the Mercy of our Lord *Jeſus Chriſt* unto eternal Life.

250. *Rev.* i; 4, 5. From *Him which is and which was and which is to come*, and from the † *ſeven Spirits which are before his Throne*;
And from *Jeſus Chriſt*, who is the faithful Witneſs.
† Whether This be meant of the *Holy Ghoſt*, is not agreed upon by Expoſitors. Compare 1 *Tim.* v, 21, *I charge thee before* God, *and the* Lord Jeſus Chriſt, *and the* Elect Angels.

251. 9, 10. For the Word of *God*, and for the Teſtimony of *Jeſus Chriſt*;
I was in *the Spirit*, &c.

From All theſe Paſſages, it appears beyond contradiction, that the Words [*God*] and [*the Father*,] not [*God*] and [*the Three Perſons*,] are always uſed in Scripture as Synonymous Terms.





THE

Scripture Doctrine of the Trinity.

PART II.

Being the foregoing DOCTRINE ſet forth at large, and explained in more particular and diſtinct Propoſitions.

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§ I.

THERE is *One* * Supreme Cauſe and Original of Things; *One* ſimple, uncompounded, undivided, *intelligent Agent*, or ** *Perſon*; who is the † Author of all Being, and the ‡ Fountain of all Power.

This is the *Great Foundation* of all Piety; the *Firſt Principle* of *Natural Religion*, and every where ſuppoſed in the *Scripture-Revelation*. And the Acknowledgment of This Truth in our Faith and Worſhip, is the *Firſt and Great Commandment*, both in the Old Teſtament and in the New. See, in *Part* I, the Texts N° 1 —— 532.

* See beneath, § 7.

**For,

** For, *Intelligent Agent*, is the proper and adequate Definition of the word, *Perſon*; neither can it otherwiſe be underſtood, with any Senſe or Meaning at all. See Dr. *Bennet* on the *Trinity*, p. 231.

† See beneath, § 12, 19, & 35.

‡ See beneath, § 6.

§ II.

With This *Firſt* and Supreme Cauſe or *Father* of all Things, there has exiſted * from the Beginning, a *Second* divine † Perſon, which is his *Word* or *Son*.

See the Texts, No 567, 568, 569, 574, 584, 586, 588, 591, 607, 612, 619, 638, 641, 658.

* See beneath, § 15.

† See beneath, § 18.

§ III.

With the Father and the Son, there has exiſted ‡ from the Beginning, a *Third* divine † Perſon, which is *the Spirit* of the Father and of the Son.

See the Texts, No 1124, 1129, 1132*, 1148.

‡ See beneath, § 20.

† See beneath, § 22.

§ IV.

What the proper Metaphyſical *Nature*, *Eſſence*, or *Subſtance* of any of theſe divine Perſons is, the Scripture has no where at all declared; but deſcribes and diſtinguiſhes them always, by their *PERSONAL Characters*, *Offices*, *Powers*, and *Attributes*.

See beneath, § 13 & 21, and the Notes on § 25.

All Reaſonings therefore, (beyond what is *ſtrictly demonſtrable* by the moſt evident and undeniable

Light

Light of Nature,) deduced from their *supposed metaphysical Nature, Essence,* or *Substance*; instead of their *PERSONAL Characters, Offices, Powers* and *Attributes* delivered in *Scripture*; are uncertain and at best but probable Hypotheses.

§ V.

The *Father Alone*, is *Self-existent, Underived, Unoriginated, Independent*; *made of None, begotten of None, Proceeding from None.*

See the Texts, No 8, 13, 339, 361, 372, 385, 393, 411.

Also No 413, 414, 416, 417, 419, 425, 427, 431, 583, 798.

See beneath, § 12 & 19 & 34 & 40.

§ VI.

The *Father* is the *Sole Origin* of all *Power and Authority*, and is the *Author* and *Principle* of whatsoever is done by *the Son* or by *the Spirit.*

See the Texts, No 756 —— 995, 1148 —— 1197.

See beneath, § 35, 36, 37 & 41.

§ VII.

The *Father Alone*, is, in the highest, strict, and proper Sense, absolutely *Supreme over All.*

See the Texts, No 337, 342, 343, 345, 346, 347, 348, 349, 350, 357, 360, 361, 363, 364, 365, 372, 380, 382, 382*, 389, 393, 398, 411, 414, 415, 416, 417, 420, 425, 426, 427, 428, 429, 432, 433, 434, 435, 436, 440.

See beneath, § 34 & 40.

§ VIII.

The *Father Alone*, is, abſolutely ſpeaking, the * *God of the Univerſe*; the † *God of Abraham, Iſaac and Jacob*; the ‡ *God of Iſrael*; of *Moſes*, of †‡ *the Prophets* and *Apoſtles*; and the ** *God and Father of our Lord Jeſus Chriſt.*

* See the Texts, No 337, 357, 361, 363, 365, 372, 380, 382*, 393, 411, 414, 415, 416, 417, 418, 421, 423, 424, 425, 427, 428, 429, 432, 434, 435, 436, 439, 440.

† No 356.

‡ No 338.

†‡ No 441.

** No 18 —— 336, 767, 854, 894, 904, 911, 917, 922, 935, 950, 974, 989, 991, and the Note on 542.

See alſo the Paſſage cited below in § 9, from *Irenæus, lib.* 2. *c.* 55.

§ IX.

The Scripture, when it mentions the *One God*, or the *Only God*, always means the Supreme *Perſon of the Father.*

See the Texts, No 1 —— 17.

See beneath, § 39.

Notes on § 9.

The Reaſon is; becauſe the Words, *One* and *Only*, are uſed, by way of *Eminence*, to ſignify Him who is *abſolutely Supreme, Self-exiſtent, and Independent*; which Attributes are *Perſonal*, and evidently *impoſſible to be communicated* from one Perſon to another.

Where-

Wherefore, not only the Scripture, but alſo the Eccleſiaſtical Writers in all Antiquity, do thus ſpeak.

Have we not, (ſays *Clemens Romanus,*) One God, *and one Chriſt, and one Spirit?*

Οὐχὶ ἕνα θεὸν ἔχομεν, καὶ ἕνα Χριστὸν, καὶ ἓν πνεῦμα; *Ad Cor.* 1.

And Ignatius: *There is* (ſaith he) One God, *who hath manifeſted himſelf by his Son Jeſus Chriſt, who is his eternal Word:* Or, (as it is in the larger Copy of the ſame epiſtle,) *There is* One God, *Supreme over all, who hath manifeſted himſelf by his Son Jeſus Chriſt, who is his Word; not a word ſpoken forth, but Subſtantial; For he is not the Sound of an articulate Voice, but a Subſtance begotten by the divine Power.*

Ὅτι εἷς θεός ἐστιν ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ, ὅς ἐστιν αὐτοῦ λόγος ἀΐδιος. *Ad Magneſ. epiſt. contractior.*

Ὅτι εἷς θεός ἐστιν ὁ παντοκράτωρ, ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ, ὅς ἐστιν αὐτοῦ λόγος, οὐ ῥητὸς, ἀλλ' οὐσιώδης· οὐ γὰρ ἐστὶ λαλιᾶς ἐνάρθρου φώνημα, ἀλλ' ἐνεργείας θείας οὐσία γεννητή. *Ibid. epiſt. largior ſive interpol.*

And Juſtin Martyr: *If ye had conſidered* (ſays he) *the things ſpoken by the Prophets, ye would not have denied Chriſt to be God, who is the Son of the* Only *and unbegotten and ineffable God.*

Εἰ νενοήκατε τὰ εἰρημένα ὑπὸ τῶν προφητῶν, οὐκ ἂν ἠρνεῖσθε αὐτὸν εἶναι θεὸν τοῦ Μόνου καὶ ἀγεννήτου καὶ ἀῤῥήτου θεοῦ υἱόν. *Dial. cum Tryph.*

And Irenæus: *St John* (ſays he) *preached* One God *Supreme over All, and One Only-begotten Son Jeſus Chriſt.*

Τῷ γὰρ Ἰωάννῃ ἕνα θεὸν παντοκράτορα, καὶ ἕνα μονογενῆ Χριστὸν Ἰησοῦν κηρύσσοντος. *lib.* 1. *c.* 1.

Again: *The Church diſperſed over all the World, has received from the Apoſtles This Belief, in* One God *the Father, Supreme over All, and in One Lord Jeſus Chriſt &c.*

Again: *We hold faſt the Rule of Truth, which is, that there is* One God *Almighty,* [Gr. παντοκράτωρ, *Supreme over All*;] *who created all things by his Word.* ——— *This is* the Father *of our Lord Jeſus Chriſt.*

Again: *This God, is the Father of our Lord Jeſus Chriſt; and of Him it is, that St Paul the Apoſtle declares,* There is One God, even the Father, who is above all, and through all, and in us all.

Again: *Our Lord acknowledges* One Father; *and that He is the* God over All.

Again: *The* One only God, *the Creator, who is above all Principality, Dominion and Power.* ——*This is the God of Abraham, the God of Iſaac, the God of Jacob;* ——— *whom both the Law ſhows forth, and the Prophets declare,*

Ἡ μὲν ἐκκλησία ——— καθ' ὅλης τῆς οἰκουμένης ——— διεσπαρμένη, ὡσαύτως δὲ ἀπόστολοι ——— παραλαβοῦσα τὴν εἰς Ἕνα Θεὸν πατέρα παντοκράτορα ——— πίστιν· καὶ εἰς ἕνα Χριστὸν Ἰησοῦν, *lib.* 1, *c.* 2.

Cùm teneamus autem nos regulam veritatis, id eſt, quia ſit *Unus Deus Omnipotens*, qui omnia condidit per Verbum ſuum: —— Hic *Pater* Domini noſtri Jeſu Chriſti. *lib.* 1. *c.* 19.

Hic Deus, eſt Pater Domini noſtri Jeſu Chriſti; & de hoc Paulus Apoſtolus dixit, *Unus Deus Pater, qui ſuper omnes, & per omnia, & in omnibus nobis.* lib. 2. c. 2.

Domini —— confitentis *unum Patrem*; —— & hunc eſſe ſuper omnia *Deum.* lib. 2. c. 12.

Solus unus Deus fabricator, hic eſt qui ſuper omnem principalitatem & dominationem & virtutem. —— Hic Deus Abraham, & Deus Iſaac, & Deus Jacob; —— quem & Lex annunciat, quem Prophetæ præconi-

and

and the Spirit reveals, and the Apoſtles preach, and the Church has believed in. This is the Father *of our Lord Jeſus Chriſt.*

Again: *The Doctrine delivered by the Apoſtles*; viz. *that there is* One God Almighty, —— *and that He is the* Father *of our Lord Jeſus Chriſt.*

Again; *Believing in* One God, *the Maker of Heaven and Earth, and of all things that are therein, by* Jeſus Chriſt the Son of God.

Again: *Settling in the Church, the Rule of Truth; that there is* One God Almighty, *who made all things by* his Word, [*viz.* by Chriſt.]

Again: *The only-begotten* Son *came to us from the* One God; *For no man can know the* Father, *but by the Revelation of the* Son.

Again: *Firſt of all, believe that there is* One God, *who made all things.* —— *As ſaith the Apoſtle*; There is One God, even the Father, who is above All, and in us all.

ant, quem Spiritus revelat, quem Apoſtoli tradunt, quem Eccleſia credidit. Hic Pater Domini noſtri Jeſu Chriſti, &c. *lib.* 2. *c.* 55.

Ab Apoſtolis — traditionem, annunciantem *Unum Deum omnipotentem* —. Hunc *Patrem* Domini noſtri Jeſu Chriſti. *lib.* 3. *c.* 3.

In *Unum Deum* credentes, fabricatorem cœli & terræ, & omnium quæ in iis ſunt, per *Chriſtum Jeſum Dei filium.* lib. 3. c. 4.

Regulam veritatis conſtituere in Eccleſia, quia eſt *Unus Deus omnipotens*, qui per *Verbum* ſuum omnia fecit. *lib.* 3. *c.* 11.

Ab *Uno Deo* —— unigenitus *Filius* venit ad nos ——. Neque enim *Patrem* cognoſcere quis poteſt, —— niſi *Filio* revelante. *lib* 4. *c.* 14.

Primò omnium crede, quoniam *Unus* eſt *Deus*, qui omnia conſtituit. — Conſequenter autem & Apoſtolus ait, *Unus Deus* (inquit) *Pater, qui ſuper omnes, & in omnibus nobis, lib.* 4 *c.* 37.

Again;

Again: *In* One God Almighty, *of whom are all things: and in the* Son *of God, Jeſus Chriſt our Lord, by whom are all things: and in the* Spirit *of God.*

Εἰς ἕνα Θεὸν παντοκράτορα, ἐξ οὗ τὰ πάντα· —— καὶ εἰς τὸν υἱὸν τοῦ Θεοῦ Ἰησοῦν Χριστὸν τὸν κύριον ἡμῶν, δι' οὗ τὰ πάντα. —— καὶ εἰς τὸ πνεῦμα τοῦ θεοῦ &c. *lib.* 4. *c.* 62.

And again: *Thus therefore* (ſays he) *our Lord manifeſtly ſhows, that the True Lord and* One God, *which the Law had declared, &c.* —— *For he ſhows that the* God, *preached and declared in the Law, was* the Father.

Sic igitur manifeſtè oſtendente Domino, quoniam Dominus verus & *unus Deus*, qui à Lege declaratus fuerat; (Quem enim Lex præconiaverat Deum, hunc oſtendit *Patrem* &c) *lib.* 5. *c.* 18. [al. *cap.* 22.]

Clemens Alexandrinus in like manner: *The Nature of the* Son, (ſaith he) *which is moſt cloſely allied to Him who* Alone *is* Supreme over All; *is moſt beneficent.*

Εὐεργετικωτάτη ἡ υἱοῦ φύσις, ἡ τῷ μόνῳ παντοκράτορι ἀσθενεστάτη. *Strom.* 7.

And again: *This eternal Jeſus,* (ſaith he) *the One great High-Prieſt of the* One God, *who is alſo his Father.*

Ἀϊδιος οὗτος Ἰησοῦς, εἷς ὁ μέγας ἀρχιερεὺς θεοῦ τ ἐπὶ ὃ αὐτῷ ὁ πατρός. *Protreptic. ad Gentes.*

And *Tertullian: As* (ſays he,) *the Word of God is not the ſame Perſon whoſe Word he is, ſo neither is the Spirit; And if he is called God, yet it is not thereby meant that he is* That God [*or* That ſame Perſon] *whoſe Spirit he is. For No thing, which belongs to Another,* [or, *is the Relative of Another,*] *can be That ſame Thing to which it belongs,* [or, *whoſe Relative it is.*]

Sicut ergo ſermo Dei non eſt ipſe cujus eſt, ita nec ſpiritus; & ſi Deus dictus eſt, non tamen ipſe eſt cujus eſt dictus. Nulla res alicujus, ipſa eſt cujus eſt. *Adv. Prax. c.* 16.

And

And again; ſpeaking of thoſe who did not approve His (or *Montanus*'s, and perhaps * *Valentinus*'s) explication of the Doctrine of the Tri-

* See *Tertullian. adverſ. Prax. cap.* 8, [hôc ſiqui putaverit me οἰκονομίαν aliquam introducere, ----- quod fecit *Valentinus* &c.] Et *adverſ. Valentin.* c. 7, [& tamen quem ſolum volunt, dant ei ſecundam in ipſo & cum ipſo perſonam, Ennæan; ------ & quem parit (Ennæa,) Nus eſt, ſimillimum Patri, & parem per omnia.] *compared with That paſſage in* Irenæus, *lib.* 1, *c.* 1, *referred to by the Learned Bp.* Bull, *Defenſ.* Sect. 2, c. 5. § 4, [ἀπαντῶσιν τὴν ὁμοιότητα τῷ ἴσον τοῦ οἰκονόμου, &c.]

nity: *The unlearned People* (ſaith he,) *which are always the* greateſt part of Believers; *not underſtanding that they ought indeed to believe in One God, but yet ſo as at the ſame time to take in the* Oeconomy; [*that is*, That Notion of the Trinity which he ſays in this Book he learnt more perfectly from *Montanus*, whom he calls the *Paraclete*;] *are frightned at the Notion of the* Oeconomy. *And pretending that* We *teach Two or Three Gods, but that* They *are the Worſhippers of the One God; they perpetually cry out,* We hold faſt the MONARCHY, [*or* the Supreme Government of the One God, over the Univerſe.]

Idiotæ, quæ major ſemper credentium pars eſt, ---- non intelligentes Unicum quidem, ſed cum ſuâ *Oeconomiâ*, eſſe credendum, expaveſcunt ad *Oeconomiam*. ---- Itaque duos & tres jam jactitant à Nobis prædicari, ſe verò Unius Dei cultores præſumunt: —— *Monarchiam*, inquiunt, *tenemus*. ibid. c. 3.

And again; ſpeaking of the Creed received in the univerſal Church; *The Rule of Faith* (ſaith he,) *is That, whereby we believe in* One God *only,*

Regula eſt autem fidei, ——illa ſcilicet, qua creditur *Unum* omninò *Deum* eſſe, ——qui univerſa de nihilo produxit per *Verbum* ſuum primò omnium

who

who made all things out of nothing, by his Word *emitted first of all; Which* Word, *is called his* Son.

And *Origen: We worship* (saith he) *the* One God, *and his one Son or Word; offering up our Prayers to the* Supreme God, *through his only begotten Son.*

And Novatian: *We believe* (says he) *in the Lord Jesus Christ, who is* OUR *God, but* GOD's *Son; namely, the Son of Him, who is the* One *and* Only GOD, *the Maker of all things.*

And again: *God the Father therefore is Alone unoriginated,* —— *the* One God. —— *The Son indeed as proceeding from* God, *is also* God, *constituting a second Person, but not therefore hindring the Father from being the* One God. —— *The Son is begotten, and derives his Original from Him who is* One God. —— *For since the Principle or First Cause of all things, is That which is Unbegotten; (which* God the Father only *is, as being without any Original at all;) this shows, that*

emissum; id Verbum Filium ejus appellatum. *Prescr. adv. Hæres. c.* 13.

Ἀλλὰ τὸ ἕνα Θεὸν, καὶ τὸν ἴδιον υἱὸν αὐτοῦ καὶ λόγον —— σέβομεν, ἀπροσάγωγοι τῷ Θεῷ τὸ ὅλον τὰς εὐχὰς ἀφ' ὧν μονογενοῦς αὐτοῦ. *cont. Celsi. lib.* 8.

Christum Jesum dominum, deum nostrum, sed Dei filium, hujus Dei qui & *Unus* & *Solus* est, conditor scilicet rerum omnium. *de Trinit. c.* 9.

Est ergo *Deus Pater* —— solus originem nesciens —— *Unus Deus.* —— Deus utique [& filius est,] procedens ex Deo, secundam personam efficiens, sed non eripiens illud *Patri* quòd *Unus* est *Deus:* —— Qui ex illo, qui est *Unus Deus*, originem nascendo contraxit. —— Nam cùm id sit principium cæteris, quod innatum est, (quod *Deus solus Pater* est, qui extra originem est;) —— etiamsi Deus est qui natus est, *Unum* tamen *Deum* ostendit, quem hic qui natus

though

though He which is Begotten is alſo God, yet the One God *is He whom the Son hath declared to be Unoriginated.* —— *Whilſt the Son acknowledgeth the whole Power of his Divinity to be derived from the Father, he declares the* Father *to be the* One *True Eternal* God, *from whom alone That Divinity of the Son is derived.* ——— *The Son indeed is ſhown to be God, as having Divinity derived and communicated to him; and yet nevertheleſs the* Father *is proved to be* The One God, *as being the Communicater of That Divinity.*

eſt eſſe ſine origine comprobavit. —— Dum filius —— totam divinitatis auctoritatem rursùs Patri remittit, *Unus Deus* oſtenditur verus & æternus *Pater*, à quo ſolo hæc vis divinitatis emiſſa *&c.* —— Deus quidem oſtenditur Filius, cui divinitas tradita & porrecta conſpicitur; & tamen nihilominus *Unus Deus pater* probatur, —— qui dederat eam, &c. *Ibid. cap.* 31.

And *Euſebius*, in the following Paſſages, (which are moſt of them cited by Dr. *Cave* in his Diſſertation againſt *Le Clerc* in Defence of *Euſebius*'s Orthodoxy:) *The Son*, ſaith he, *hath his Divinity by Derivation from the Father, as being the Image of God; So that there is but One Divinity conſidered in Both, according to This Similitude,* [namely, as the Light of the *Sun*, and of an *Image of the Sun* ſeen in a Glaſs, is but One;] *And there is but* One God, *viz. he who exiſts of Himſelf without Cauſe and without Original, and who is manifeſted by his Son as by a Glaſs and an Image.*

Τὸν δὲ —— τὸ Θεὸν εἶναι λαβόντα παρὰ τοῦ πατρὸς ἔχειν, ὡς ἂν εἰκόνα τοῦ Θεοῦ. μιᾶς ἐπ' ἀμφοῖν καπὶ τὸ παράδειγμα τῆς θεότητος ἐπινοουμένης, ἑνός τε ὄντος Θεοῦ, τοῦ καθ' ἑαυτὸν ἀναρχως καὶ ἀγεννήτως ὄντος. διὰ ὁ τοῦ υἱοῦ, ὡς ἂν δι' ἐσόπτρου καὶ εἰκόνος, ἐπιφαινομένου. *Demonſtr. Evang. lib.* 5. *c.* 4.

And

And again: *Though the Son* (ſaith he) *is by us acknowledged to be God, yet* [properly ſpeaking] *there is but* One God *only*; [*or*, there is but One who is the Only God;] *even He who Alone is Underived and Unbegotten, who hath his Divinity of Himſelf, and is the Cauſe both of the Son's Being, and of his being What he is,* [viz. of his being God]. —— *This is the* One God, *even the* Father *of the only-begotten Son.*——*Is not He alone the* One God, *who acknowledges no Superior, no Cauſe of his Being; but hath his Divinity and Supreme Dominion abſolutely of Himſelf, underived and unbegotten; and communicates to the Son, both his Divinity and Life?* —— *whom the Son himſelf teaches us to acknowledge as* the Only True God? [Joh. xvii, 3.]

Τῷ υἱῷ παρὰ ἡμῶν ὁμολογουμένῳ Θεῷ, εἰς ἂν γένοιτο μόνος Θεὸς· οὐκοῦν ὁ μόνος ἄναρχος καὶ ἀγέννητος, ὁ τὴν θεότητα οἰκείαν κεκτημένος, αὐτός τε τῷ υἱῷ καὶ τὸ εἶναι καὶ τὸ τοιῷδε εἶναι γεγονὼς αἴτιος. —— οὗτος εἷς Θεὸς, ὁ τοῦ μονογενοῦς πατήρ. —— οὐχὶ εἷς οὗτος μόνος, ὁ μηδενὸς ἀνώτερον, μηδὲ ἑαυτοῦ αἴτιον ἔτερον ἐπιγραφόμενος; οἰκείαν δὲ ἀναρχίαν καὶ ἀγέννητον τῆς μοναρχικῆς ἐξουσίας τὴν θεότητα κεκτημένος, καὶ τῷ υἱῷ τὸ ἑαυτοῦ θεότητός τε καὶ ζωῆς μεταδούς. —— ὃν καὶ μόνον ἀληθινὸν Θεὸν ἡγεῖσθαι ἡμᾶς διδάσκει. *De eccleſiaſt. Theol. lib.* 1. *c.* 11.

And again: *The Son himſelf declares the Father to be even* His God *alſo.* —— *And therefore the Church preaches, that there is but* One God.

Αὐτὸς ὁ υἱὸς καὶ ἑαυτοῦ εἶναι θεὸν τὸν αὐτοῦ πατέρα διδάσκει. —— διὸ δὴ εἷς Θεὸς τῇ Ἐκκλησίᾳ —— κηρύττεται. *Ib. lib.* 2. *c.* 7.

And again: *As all other things, ſo the Glory of his Divinity alſo has he received by communication from the Father, as a true and only Son. But the Fa-*

Πάντα παῦτα παρὰ τοῦ πατρὸς λαβὼν, ἐξ αὐτοῦ τε καὶ τὴν θεότητος τὴν δόξαν, ὡς ἂν υἱὸς γνήσιος καὶ μονογενὴς, εἰληφὼς ἔχει· Ἀλλ' οὐ καὶ ὁ πατὴρ παρά τινος εἴληφε· πάντων δὲ αὐτὸς

ther

ther did not receive His *from Any; but being Himſelf the Original and Fountain and Root of all Good, is therefore juſtly ſtiled the* One *and* Only God.

ὢν ἀρχὴ καὶ πηγὴ ὁ εἰζωτῶν ἀγαθῶν, εἰκότως εἷς ὁ μόνος ἀναγορευόιτο ἂν Θεός. *Ibid.*

And again: *The Church preaches the* One God, *and that He is the* Father *and Supreme over All; and that Jeſus Chriſt, is* God *of* God.

Ἡ ἐκκλησία τὸ ἕνα Θεὸν κηρύτ̃ει, αὐτὸν εἶναι τὸν πατέρα καὶ παντοκράτορα διδάσκουσα· —— καὶ Ἰησοῦν χριστὸν —— Θεὸν ἐκ Θεοῦ. *lib.* 1. *c.* 8.

And again: *The Apoſtle ſtiles Chriſt the Image of God, that no Man might imagine Two Gods, but* One *only, even Him who is over All. For if there be* One God, *and there be None other but He; 'tis plain This muſt be He, who is made known by his Son as by an Image.*

Εἰπὼν αὐτὸν εἰκόνα τοῦ Θεοῦ, ἵνα μή τις δύο Θεοὺς ὑπολάβοι εἶναι, ἀλλ' ἕνα τὸν ἐπὶ πάντων. εἰ γὰρ εἷς Θεὸς, καὶ οὐκ ἔστιν ἕτερος πλὴν αὐτοῦ, αὐτὸς ἂν εἴη ὁ διὰ τοῦ υἱοῦ ὡς δι' εἰκόνος γνωριζόμενος. *Lib.* 1. *cap.* 20. § 15.

And Athanaſius: *One* God, (ſaith he) *and One* [who is the] *Word of God.*

Θεὸν —— ἕνα, καὶ —— ἕνα —— Λόγον. *contra Gentes.*

And again: *The* One *and* Only True God; *I mean the* Father *of Chriſt.*

Τὸν ἕνα καὶ μόνον ἀληθινὸν Θεὸν, —— λέγω δὴ τὸν τοῦ χριστοῦ πατέρα. Ibid.

Again: *That Jeſus Chriſt our Lord and God incarnate, is not the Father; is not, as the Sabellians would have it,* The Only God: *This the Holy Scriptures every where teſtify; Declaring, that it was the Son of God, which came in the Fleſh; and*

Ὅτι ὁ σαρκωθεὶς Κύριος καὶ θεὸς ἡμῶν Ἰησοῦς Χριστὸς ὁ πατὴρ οὐκ ἔστιν, οὐδ' (ὡς ὠνείροις φαῦεν) ὁ μόνος Θεὸς, ἅπασαι μαρτυρέσιν αἱ θεῖαι γραφαὶ, υἱὸν τοῦ Θεοῦ τὸν παραγεγονότα κηρύτ̃ουσαι, καὶ ὡδὶ παιδὸς αἰσθητοῦ ἀληλεγόμενον ἐπιδεικνύουσαι, παρὰ πατρὸς ἐληλυθέναι φάσκοντα, καὶ

that

that he always ſpake of his Father, and profeſſed that he came forth from his Father, and was to return to his Father. In proof of which, there is no need to alledge particular paſſages; For (as I ſaid) all the Goſpels, and all the Writings of the Apoſtles tend to this very Point.

τῷ πατέρα ἀπίναι. καὶ ἔ ἐστι δεῖ μηκύνειν παραπιπτόμενον μαρτυρίας· πάντα γὰρ, ὡς εἶπον, τὰ εὐαγγέλια καὶ αἱ τῶν ἀποστόλων γραφαὶ εἰς τὸ συντείνουσι. *contra Sabellianos.*

Again: *There is but* One God, *becauſe the* Father *is but* One; *yet is the Son alſo God, having ſuch a Sameneſs as that of a Son to a Father.*

Εἷς Θεὸς, ὅλα ὁ πατὴρ εἷς· θεὸς ὁ καὶ υἱὸς, ταυτότητα ἔχων ὡς υἱὸς τῷ πατέρα. *Ibid.*

Again: *Becauſe He only* [viz. the Father] *is unbegotten, and He only is the Fountain of Divinity; therefore He is ſtiled the* Only God.

Ὅτι μόνος ἀγέννητος, καὶ μόνος πηγὴ θεότητος, διὰ τοῦτο —· αὐτὸν εἶναι μόνον Θεόν. *Ibid.*

Again: *What perſon, when he hears Him, whom he believes to be the* Only God, *ſay, This is my beloved Son; dares affirm, that the Word of God, was made out of Nothing?*

Τίς ἀνθρώπων ἀκούσας παρὰ τούτου, ὃν ἐπίστευσε μόνον εἶναι θεὸν, λέγοντος, οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, τολμήσει εἰπεῖν, ὅτι ὁ ἐκ θεοῦ λόγος ἐξ οὐκ ὄντων γέγονεν; *De ſententiâ Dionyſii Alex.*

And again: *When therefore the* Father *is ſtiled the* Only God, *and the Scripture ſays that there is* One God, *&c.*

Ὅτι γοῦν μόνος λέγεται ὁ πατὴρ θεὸς, καὶ ὅτι εἷς θεός ἐστι &c. *contra Arian. Orat.* 3.

And again: *We acknowledge but One Original of Things; and affirm that the Creating Word has no other ſort of Divinity, but That which he derives from* the Only God, *as being Begotten of him.*

Μίαν ἀρχὴν οἰδαμὲν· τὸν τε δημιουργὸν λόγον φάσκομεν οὐχ ἕτερον τινὰ τρόπον ἔχειν θεότητος, ἢ τὴν τοῦ μόνου θεοῦ διὰ τὸ ἐξ αὐτοῦ πεφυκέναι. *Ibid.*

And

And again: *The* One God, *is the* Father; *who exiſts by Himſelf, as being over All; and is manifeſted by his Son*, &c.

Εἷς θεὸς, ὁ πατὴρ, ἐφ' ἑαυτῷ ὢν κατὰ τὸ ἐπὶ πάντων εἶναι· καὶ ἐν τῷ υἱῷ ὃ φαινόμενον, &c. *Ibid.*

And again: *Becauſe Chriſt is God of God, therefore the Scripture declares there is but* One God: *For, the Word being the Son of the* One God *&c.*

Ἐπειδὴ ὢν θεοῦ θεὸς ἐστὶ ——, διὰ τοῦτο εἷς θεὸς ἐν ταῖς θείαις γραφαῖς καταγγέλλεται. τοῦ ἑνὸς γὰρ θεοῦ υἱὸς ὢν ὁ λόγος, &c. *contra Arian. Orat.* 4.

And Hilary: *The Son's being God, does not hinder* the Father *from being the* One God; *For He is therefore the* One God, *becauſe he is Self-exiſtent God.*

Non enim Patri adimitur, quod *Deus Unus* ſit, quia & Filius Deus ſit; ob id *unus Deus*, quia ex ſe Deus. *Hil. de Trin. lib.* 4.

And again: *We profeſs our Belief in* One God: —— *becauſe upon account of his Self-exiſtence, he* [*viz.* the Father] *is the* One God.

Confitemur —— *Deum unum*; —— quia auctoritate innaſcibilitatis *Deus unus* eſt. *Id. de Synod.*

And Epiphanius: *Do you not perceive how theſe words,* There is One God, of whom are all things, and we in him, *ſhow there is but One Original of Things?*

Οὐχ ὁρᾶς ὅτι εἷς θεὸς ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτὸν, πῶς τὴν μίαν ἀρχὴν σημαίνει; *Hæreſ.* 57.

And Gregory Nazianzen: *There is but* One God; *the Son and the Holy Ghoſt being referred to the* One *Cauſe*; [Namely, as being divine perſons *by* whom the *One God*, or *One Cauſe* and Original of Things, made and governs the World.]

Εἷς μὲ θεὸς, εἰς ἓν αἴτιον τῷ υἱῷ καὶ ἁγίῳ πνεύματι ἀναφερόμενος. *Orat.* 29.

And *Auſtin*; (mentioning Objections againſt his own Notion of the Trinity;) *But what ſhall we do* (ſaith he) *with that Teſtimony of our Lord? For 'twas* the Father *he ſpoke to, and 'twas* the Father *he directed himſelf to, when he ſaid*; This is Life eternal, that they may know Thee the One True *God*. [The Reader that pleaſes to conſult the Paſſage, will find the *Anſwer* much weaker than the *Objection*.]

"Sed quid agimus de illo teſtimonio Domini? *Patri* enim dicebat, & *Patrem* nominaverat ad quem loquebatur, cùm ait; *Hæc eſt vita æterna, ut cognoſcant te* Unum *verum Deum*. De Trin. lib. VI. cap. 9.

And, among later Divines, *Zanchy*: *The* Father (ſaith he) *is called the* One *and* Only God, *by way of Eminence*.

Patrem ſic vocari *Unum* & *Solum Deum* κατ' ἐξοχήν. *de Trib. Elohim, Lib.* 5. *c.* 5.

And the learned Biſhop *Pearſon*: That One God (ſaith he) *is* Father of *All*; *and to us there is but* One God, *the* Father. *Expoſ. on the Creed, p.* 26.

Again: *And thus to Us there is but* One God, *the* Father, *of whom are all things*; *To which, the Words following in the Creed may ſeem to have relation,* The Father Almighty, Maker of Heaven and Earth. *pag.* 26.

And again: *From hence He* [*viz.* the Father] *is ſtiled* One God, (1 *Cor.* 8, 6; *Eph.* 4, 6;) *the* True God, (1 *Th.* 1, 9;) *the* Only True God, (*Joh.* 17, 3;) *the* God and Father of our Lord Jeſus Chriſt, (2 *Cor.* 1, 3; *Eph.* 1, 3;) *pag.* 40.

Again: *I ſhall briefly declare the Creation of the World to have been performed by That* One God, *the* Father *of our Lord Jeſus Chriſt.* pag 63.

And again: *But as we have already proved* That One God *to be the* Father; *ſo muſt we yet further ſhow* That One God, *the* Father, *to be the Maker of the World.* p. 64.

And

And the learned Biſhop Bull: *When He* [viz. Socinus] *affirms that all the Antients, till the time of the Nicene Council, believed* the Father *of Jeſus Chriſt to be* Alone the One True God; *if This be underſtood of that Preheminence of the* Father, *by which He* Alone *is* of Himſelf [*by Self-exiſtence*] the True God; *we confeſs that this aſſertion is moſt True. But This makes nothing in favour of* Socinus: *And 'tis certain that This doctrine continued in the Church of Chriſt, not only till the Council of Nice, or a little after; but Always.*

Cùm dicit [*Socinus*] Veteres omnes uſque ad Concilium Nicænum credidiſſe, *Patrem ſolum* Jeſu Chriſti eſſe *unum illum verum Deum:* ſi de *Patris* prærogativâ, quâ ipſe *ſolus à Seipſo Deus verus* eſt, intelligatur; veriſſimum eſſe illud fatemur. Sed hoc pro *Socino* nihil facit: & certum eſt hujus dogmatis cognitionem non modò uſque ad tempora Concilii Nicæni, aut aliquantò poſt, ſed ſemper in eccleſiâ Chriſti perſeveraſſe. *Defenſ. Proœm.* § 4.

Again: *Which Subordination* (ſaith he) *of the Son to the Father, is expreſſed by the Nicene Fathers two ways. Firſt, in their calling the* Father, *the* One God; *and then in their ſtiling the Son,* God of God, Light of Light.

Quæ à Patribus Nicænis bifariam exprimitur; quòd *Patrem* vocent, ἕνα θεὸν; deinde quòd Filium dicant, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτός. *Ibid.* § 11.

Again: To an Arian Writer, who alledged that *Polycarp, in his Prayer, manifeſtly ſtiles the Father only, the True God and Maker of all things; and that he invoked Him through the Son, whom he calls only*

Imo, inquit, *manifeſtè in eâ Polycarpus Patrem tantùm Jeſu Chriſti, Deum verum & omnium conditorem appellat; eumque per filium, quem Sacerdotem tantum nominat, invocat; ac denique ita loquitur, ut So-*

our High-Prieſt; and laſtly, that he ſo ſpeaks, as to ſeem to acknowledge the Father only, to be the Supreme God: He replies; *We readily grant, that the Father Alone is in ſome reſpect the Supreme God; namely becauſe, as* Athanaſius *ſpeaks, He is the Fountain of Divity; that is, He Alone is of Himſelf* [by Self-exiſtence] *God; from whom the Son and Holy Spirit derive their Divinity: And that for this cauſe the Father is moſt commonly ſtiled properly* [or *peculiarly*] The True God, *both in the Holy Scriptures, and in the Writings of the Ancients; eſpecially where the divine Perſons are mentioned Together.*

Again: *Juſtin Martyr, in his dialogue with Trypho, expreſly affirms, that the Father is the* Cauſe *of the Son's Being. Upon which account, both Juſtin and the other Ante-Nicene Writers commonly call God the Father, by way of diſtinction, ſometimes* GOD *abſolutely, ſometimes* The One God, *ſometimes* The God and Father of All, (*according to the Texts,* 1 Cor. 8, 4; *Eph.* 4, 6; *Joh.* 17, 3;)

lum Patrem pro ſummo Deo agnoviſſe videatur: —— Fatemur, fatemur ultrò, Patrem ſolum eſſe aliquo reſpectu Summum Deum; nempe quia, ut loquitur Athanaſius, πηγὴ θεότητος *fons Deitatis* ipſe ſit, hoc eſt, Solus à Seipſo Deus, à quo divinitatem ſuam accipiant Filius & Spiritus Sanctus; Atque eâdem de causâ appellationem *veri Dei*, Patri ſæpiùs tum in ſacris literis, tum in Veterum Scriptis, præſertim quoties divinæ perſonæ ſimul nominantur, propriè tribui. *Defenſ. Sect.* 2. *cap.* 3. § 10.

Juſtinus Martyr in Dialogo cum Tryphone expreſsè dicit Patrem eſſe Filio αἴτιον τοῦ εἶναι, *cauſam ut ſit.* Hinc eidem Juſtino, & cæteris ſcriptoribus Ante-Nicænis, ſolenne eſt *Deum Patrem* ἀκρωτικῶς appellare nunc *Deum* abſolutè, nunc *Unum illum Deum*, nunc *Deum & Patrem omnium*, (juxta ſcripturas, 1 *Cor.* 8, 4; *Eph.* 4, 6; *Joh.* 17, 3;)

8, 4; Eph. 4, 6; Joh. 17, 3;) *Namely, becauſe* the Father Alone *is* God of Himſelf [*by Self-exiſtence*;] *but the Son, is only God of God.*

Again: *They alſo* [*viz.* the Fathers *After* the Council of Nice,] *make no ſcruple to ſtile the Father* The Origin, The Cauſe, The Author *of the Son*; *nay, to call the Father therefore,* The One God.

And again: *Laſtly,* (ſaith he,) *the Antients, becauſe the* Father *is the Original Cauſe, Author, and Fountain of the Son; made no ſcruple to call Him the* One *and* Only God. *For thus even the Nicene Fathers themſelves began their Creed*; I believe in One God, the Father Almighty, *&c.*

17, 3;) quia ſcilicet *Solus Pater à ſe Deus eſt,* filius *autem* Deus de Deo. *Defenſ. Sect.* 4, *cap.* 1, § 2.

Illi igitur intrepidè quoque Patrem dicunt *Principium, Cauſam, Auctorem,* filii; ipſumque adeò Patrem *Unum illum Deum* appellant, *ibid.* § 3.

Denique Veteres Deum Patrem, eò quòd Principium, Cauſa, Auctor, & Fons filii ſit, *Unum illum & Solum Deum* appellare non ſunt veriti. Sic enim ipſi Patres Nicæni exordiuntur ſuum Symbolum: *Credimus in Unum Deum, Patrem omnipotentem &c.* ib. § 6.

And *Mr. Hooker*: *The* Father Alone (*ſays he*) *is originally That Deity, which Chriſt originally is not*; *For Chriſt is God, by being* of God. *Eccleſiaſt. Pol. Book* 5. § 54.

And *Dr. Henry More*: *By the Term* God, (ſaith he,) *if you underſtand That which is Firſt of all, in ſuch a Senſe as that All elſe is from Him, and He from None*; *the Son and Spirit cannot be ſaid to be* God *in This Signification*; *becauſe the Father is not from Them, but They from the Father.* Myſt. of Godlineſs, Book 9, chap. 2.

And the learned *Dr. Payn: Had we gone no further* (ſays he) *than Scripture, the only Rule of our Faith, in this matter; and held, with That, that* To Us there is One God, the Father, 1 *Cor.* 8, 6; One God and Father of All, who is Above All, *Eph.* 4, 6; *And had we* known Him The Only True God, (*as Chriſt calls him,* Joh. 17, 3, *not excluſively, but eminently and by way of Excellency and Prerogative, by which the Name and Title of* GOD *is peculiarly prædicated of* God the Father *in Scripture*; ——— *which is the great Reaſon given by the Fathers, of the Divine Unity*;——) *Had we conſidered this plain ſcriptural Account and Obſervation, that* One God *is ſpoken and prædicated of the* Father, *and meant of* Him, *when it is ſaid both in the Old Teſtament, and in the New,* The Lord thy God is One God, *and* there is none other but he, *or* beſides him; *we had not given occaſion for That Objection of our Adverſaries, againſt our Faith, of its implying a Contradiction, or of its ſetting up more Gods than One. The* One God, *whom we pray to in the Lord's prayer, and in other Chriſtian Offices and Addreſſes; whom we profeſs to believe in, in our Creed; and whom the Scripture calls ſo; is* God the Father Almighty. *And He hath an* Only-begotten *Son, &c. Payn's* Sermon on Trinity-Sunday, June the 7th, 1696; *pag.* 18.

Again: *The* One God (*ſaith he*) *is ſpoken of* God the Father *in Scripture, as I have ſhown you; and as a great* Many, *and particularly* Biſhop Pearſon *upon the Creed obſerves; that* " the Name of God taken " abſolutely, is *often in Scripture* ſpoken of the Fa- " ther, and is *in many places* to be taken particularly " of the Father; and from hence (*ſays he*) he is " ſtiled One God, the True God, the Only True " God: And This (*he ſays further*) is a moſt neceſ- " ſary Truth to be acknowledged, for the avoid- " ing Multiplication and Plurality of Gods:" *He laying the Unity mainly here, as I have done. So that*

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though the Son is God, *and the Holy Ghoſt is* God; *which they are not often called in Scripture*; (*which rather reſerves and gives the Name of* GOD *abſolutely and peculiarly to* the Father; *as*, GOD loved the World, GOD ſent his Son, *and the like*;) *yet Neither of them are meant by That* One God, *which the Scripture ſpeaks of, when it ſpeaks peculiarly of* the Father. —— *The word* God, —— *generally* (*if not always*) *in Scripture, taken abſolutely and ſpoken ſo of* One God, *is meant of* God the Father. *Which may give us ſuch an Account of the Trinity and of the Unity, as may take off all the charge of a Contradiction. Since they are not* One *and* Three; *nor is each of them* God, *and All of them* God *or* One God, *in the* ſame *reſpect, ſenſe and meaning of the Words*; *but in* different. —— *The* Father *is the* Only Self-exiſtent unoriginated Being, *the* Cauſe *and* Root *of the other Two, as the Antients often call him*; *and ſo is* The moſt abſolutely Perfect Being, *and* God in the higheſt Senſe: *And the Scriptures, Creeds, and Chriſtian Offices, call him ſo abſolutely and by way of Eminence and Prerogative. The Son is produced of the Father, and ſo is not* Αὐτόθεος, *or* God in That Senſe as the Father who is from None; *but is* God, *of* God &c. *Ibid.*

Again: *He is not indeed God the Father, or God from None,* Αὐτόθεος. (*In that Senſe, we believe in One God, the Father Almighty*; *and* to Us there is *but* One God, the Father, *as the Apoſtle ſpeaks*, 1 Cor. 8, 6; *And Chriſt is the Son of this God the Father, who had his Being and Nature from him*:) *But he is* God *of* God, *&c.* Serm. on Sept. 21, 1696; pag. 87.

Again: *The Father* (ſaith he) *is the only Self-exiſtent, unoriginated Being*; —— *and ſo, in the words of a Right Reverend and Excellent Perſon,* God in the higheſt Senſe ——*.The Word* Deus, [God,] *as it ſignifies a Self-exiſtent, unoriginated Being,* —— *is prædicated Only of God the Father*; *and not*, ſecundum eandem rationem [upon the ſame Account,] *if the*

other two divine Perſons, Neither of which are Self-exiſtent and unoriginated, nor God in the higheſt Senſe of Αὐτόθεος. —— *But He* [viz. the Father] —— *is called eminently and abſolutely, and by way of Excellence and Prerogative,* The One God, *and, in the Words forequoted,* God in the higheſt Senſe. *Letter from Dr. P. to the* Biſhop *of* R. *in Vindication of his Sermon on Trinity-Sunday, pag.* 15, 16, 17.

And again: *This is the Explication of the Antients, which they hold; with this more plain ſcriptural Account of the Trinity, that needs no explication: One God the Father, with an only-begotten Son, &c.* Poſtſcript, pag. 26.

Laſtly, the Learned Author of the Hiſtory of the Apoſtle's Creed: *This Clauſe* (ſaith he) *of* One God, *was inſerted* [*in the Creed,*] *to require our Belief, That there is but One Infinite, Supreme, Beginningleſs, and Eternal God; and that This* One God, *and none Other, was* the Father *of our Lord Jeſus Chriſt, and of all other Beings whatſoever*; Almighty, Maker of Heaven and Earth. *So that this Expreſſion of* One God, *is to be underſtood either abſolutely, without regard to any other Article in the Creed; and ſo it denotes our Faith, that there is but one Eternal, Independent, Self-exiſtent God: or relatively, as it hath reference to what immediately follows; and ſo it ſignifies, that* One *and the ſame* God, *and not a different or diverſe Being from him, is* The Father Almighty, Maker of Heaven and Earth.

§ X.

When the Word, *God,* is mentioned in Scripture, with any High *Epithet, Title,* or *Attribute* annex'd to it; it generally, (I think, *always*) means the *Perſon* of *the Father.*

See the Texts, N° 337—441. Wherein He is ſtiled; The

The *Lord of Heaven and Earth*, No 337, 365.
The *God of Iſrael*, No 338.
The *Living God*, No 339, 341, 354, 361, 370, 378, 379, 385, 390, 391, 394, 397, 400, 401, 403, 406, 422.
Which *liveth for ever and ever*, 417, 419, 425, 430.
The *Good God*, No 340.
The *Power*, No 342.
The *moſt High God*, No 343, 350, 360, 364, 398.
The *Bleſſed*, No 344.
The *Higheſt*, No 345, 346, 348, 349.
The *Mighty One*, No 347.
Who is *above All*, No 382**.
The *Inviſible* God, 384, 389, 402.
Whom *no man hath ſeen or can ſee*, 351, 352, 353, 393, 409.
The *True* and *Only True God*, No 355, 385, 410.
The *God of Abraham, Iſaac and Jacob*, No 356.
That *made Heaven and Earth, &c.* No 357, 361, 365, 425, 428.
Of whom the whole Family in Heaven and Earth is Named. No 382*, 634.
The *God of our Fathers*, No 356, 358, 366.
The *God of Glory*, No 359.
Which *ſearcheth the Hearts*, No 362, 369*, 386.
Which *doth* or *maketh all things*, No 363.
The *Uncorruptible God*, No 367.
Which *raiſeth the dead*, and *quickneth all things*, No 368, 377, 392.
Who *raiſed up Jeſus our Lord from the dead*, No 369, 858, 859, 864, 866, 867, 870, 873, 875, 876, 877, 878, 879, 881, 882, 885, 887, 889, 893, 899, 901, 908, 912, 913, 923, 924, 939, 942, 972, 974, 975.
The *Lord of Hoſts*, No 371, 405.
Of whom, and *through* whom, and *to* whom *are all things*, No 372.
The *God of Peace*, No 373, 374, 381, 383, 387, 404.

The

The *Everlasting God*, N° 375.

The *Only Wise God*, N° 376, 389, 412.

The *Lord God Almighty*, N° 380, 414, 416, 427, 429, 432, 434, 435, 436, 440.

Which worketh all things *after the Counsel of his own Will*, N° 382.

The *Blessed God*, N° 388.

The *King eternal, immortal, &c.* N° 389.

The *Blessed and Only Potentate*, the *King of Kings and Lord of Lords*, who *only hath immortality, dwelling in the Light which no Man can approach unto*, &c. N° 393.

The *Great God*, N° 395, 437.

The *Majesty on high*, and *in the Heavens*, N° 396, 399.

The *Excellent Glory*, N° 407.

The *Holy One*, N° 408.

The *Only Supreme Governour*, N° 411.

He which *is*, and which *was*, and which *is to come*, N° 413, 414, 416, 427, 431.

Which *sitteth on the Throne*, N° 415, 417, 418, 421, 423, 424, 435, 439.

Who *created all things*, and *for* whose *pleasure they are, and were created*, N° 417.

Supreme, Holy and True, N° 420.

The *God of Heaven*, N° 426, 433.

Who *Only* is *the Holy One*, N° 429, 431.

From whose *Face, the Earth and the Heaven fled away*, N° 438.

The *Lord God of the Holy Prophets*, N° 441.

The *God and Father of our Lord Jesus Christ*, N° 767, 854, 894, 904, 911, 917, 922, 935, 950, 974, 989, 991.

§ XI.

The Scripture, when it mentions GOD, absolutely and by way of Eminence; *always* means the *Person* of the *Father*.

Par-

Particularly when 'tis the *Subject* of a Propoſition; as, *God does &c.* But when 'tis *prædicated* of Another, (as, *The Word was God,*) the Caſe is different. Concerning the *ſingle* Text, 1 *Tim.* 3, 16; ſee No 540.

See the Texts N° 18——336.

Notes on § 11.

This is the Language, not only of Scripture, but alſo of all Antiquity.

Thus Juſtin Martyr: *The Word* (ſaith he) *is the firſt Power* (next after GOD, the Father and Supreme Lord of All;) *and it is the Son.*

Ἡ δὲ πρώτη δύναμις (μετὰ τὸ πατέρα πάντων καὶ δεσπότην Θεὸν) καὶ υἱὸς, ὁ λόγος ἐστίν. *Apol.* 1.

And Tatian: *Of the Trinity,* (ſaith he;) *namely, of* GOD, *and his* Word, *and his* Wiſdom.

Τῆς τελειότητος· τοῦ Θεοῦ, καὶ τοῦ λόγου αὐτοῦ, καὶ τῆς σοφίας αὐτοῦ. *Lib.* 2.

And Origen: *We* (ſaith he) *acknowledge the unſpeakable ſupereminent Divinity of* GOD; *and moreover* [*the Divinity*] *of his only-begotten* Son *alſo, who excelleth all* Other *Beings.*

Ἀλλ' ὁμολογοῦμέν γε τὸν πατέρα ὑπερέχειν ὑπερεχόντως θειότητος καὶ θεοῦ, ἔτι δὲ καὶ τοῦ μονογενοῦς αὐτοῦ, ὑπερέχοντος τὰ λοιπά· *contr. Celſ. lib.* 5.

[Of theſe Words, the learned *Biſhop Bull* ſets down the following Tranſlation: (*Sed quòd agnoſcamus Dei & filii ejus unigeniti inenarrabili præſtantiâ præcellentem Divinitatem, quæ cætera omnia longè poſt ſe relinquit*: That is: *We acknowledge the Divinity of God and his only Son, to be unſpeakably ſupereminent, and far excelling all other things.*) But this Tranſlation quite ſpoils the Emphaſis of what *Origen* intended to ſay; by running the two diſtinct members of the Sentence, into one; and wholly omitting the words, (ἔτι δὲ, *and moreover*;) and rendring ὑπερέχοντος, as if it had been again ὑπερεχούσης] And

And Athanasius: *It is necessary to acknowledge* GOD *the Governour of the Universe; and that He is One, and not Many: And One* Word of God, *which is the Lord and Ruler of the Creation.*

Τὸν δ' παντὸς νοεῖν ἡγεμόνα ἀνάγκη Θεὸν, καὶ τοῦτον ἕνα καὶ οὐ πολλούς· καὶ ——— ἕνα τὸν αὐτοῦ [διακοσμήσεως] ἄρχοντα καὶ ἡγεμόνα λόγον. *contr. Gentes.*

Again: *Not, as* GOD *himself is far above All, so also is the Way to him,* [viz. *Christ,* who is the Way, the Truth and the Life,] *far off and beyond us.*

Οὐχ, ὥσπερ ἐστὶν αὐτὸς ὁ θεὸς ὑπεράνω πάντων, οὕτω καὶ ἡ πρὸς τοῦτον ὁδὸς πορρωθὲν καὶ ἔξωθεν ἡμῶν ἐστι. *Ibid.*

Again: *Concerning the eternal Existence of the* Son *and the* Spirit, *with* GOD.

Περὶ τῆς ἀϊδίου ὑπάρξεως τοῦ υἱοῦ καὶ τοῦ πνεύματος σὺν Θεῷ. *contr. Sabellianos.*

Again: *When you reason concerning* GOD, *and the* Word, *and the* Spirit.

Ὅταν διαλέγῃ περὶ Θεοῦ, καὶ τοῦ λόγου, καὶ τοῦ πνεύματος. *Ibid.*

Again: *By the* Son, *and in the* Spirit, *did* GOD *create, and does preserve all things.*

Διὰ τοῦ υἱοῦ καὶ ἐν πνεύματι τὰ πάντα ὁ Θεὸς συνεστήσατο καὶ συνέχων διαφυλάττει. *Ibid.*

And again: *The* Spirit *being in the* Word; *'tis manifest that consequently through the* Word, *it was in* GOD.

Τοῦ δὲ πνεύματος ὄντος ἐν τῷ λόγῳ, δῆλον ἂν εἴη ὡς καὶ ἐν τῷ Θεῷ ἦν διὰ τοῦ λόγου τὸ πνεῦμα. *Epist. ad Serap. altera.*

And the Council of Sirmium: *The Head, which is the Original of All things, is* the Son; *but the Head, which is the Original of Christ, is* GOD.

Caput, quod est principium omnium, Filius; caput autem, quod est principium Christi, Deus. *apud Hilar. de Synod.*

And Hilary: *For the Head of All, is the* Son; *but the Head of the* Son, *is* GOD.

Caput enim omnium, Filius; sed caput Filii, Deus. *Ibid.*

And

And *Baſil*: *As there are many Sons, but One properly the True Son; ſo, though all things may be ſaid to be from* GOD, *yet the* Son *is in a peculiar manner* from GOD, *and the* Spirit *in a peculiar manner* from GOD; *the Son from the* Father *by generation, the Spirit from* GOD *in an ineffable manner.*

Ὡς πολλοὶ μὲν υἱοὶ, εἷς δὲ ὁ ἀληθινὸς υἱὸς, ἕτω καὶ πάντα λέγηται ὢν τοῦ Θεοῦ, ἀλλὰ κυρίως ὁ υἱὸς ὢν τοῦ θεοῦ, καὶ τὸ πνεῦμα ὢν τοῦ θεοῦ· ὁ μὲν υἱὸς ὢν τοῦ πατρὸς γεννητῶς, τὸ δὲ πνεῦμα ἀῤῥήτως ὢν τοῦ Θεοῦ. *Homil.* 27. *contr. Sab. & Arium.*

Again: *But the Title of Unbegotten,* [or Self-exiſtent,] *no man can be ſo abſurd as to preſume to give to any other than to* the Supreme GOD.

Ἀγεννησίαν δὲ, ἐδεὶς ἕτως ἔχει παντελῶς ἐπὶ τοῦ φρονεῖν, ὥστε τολμῆσαι ἑτέρῳ τινὶ τοῦ Θεοῦ τῶν ὅλων προσαγορεῦσαι. *contr. Eunom. l.* 3.

And *Theod. Abucara*, cited by *Biſhop Pearſon*: *The Apoſtles* (ſaith he) *and almoſt All the Scriptures, when they mention* GOD *abſolutely and indefinitely, and commonly with an Article* [ὁ Θεὸς,] *and without any perſonal diſtinction; mean* the Father.

Ὅθεν οἱ ἁπάντες, καὶ πᾶσα σχεδὸν ἡ ἁγία γραφὴ, ὅταν εἴπῃ, ὁ Θεὸς, ἕτως ἁπλούστως καὶ ἀδιορίστως, καὶ ὡς ἐπίπαν σὺν ἄρθρῳ, καὶ χωρὶς ἰδιώματος ὑποστατικοῦ, τὸν πατέρα δηλοῖ. *Abucara Opuſc.*

And, among modern Divines, *Calvin: We freely confeſs,* (ſaith he,) *that the Name,* GOD, *by way of Eminence, is properly aſcribed to the* Father.

Ingenuè tradimus κατ' ἐξοχὴν Dei nomen Patri propriè aſcribi. *Calv. in Valent. Gent.*

And Flac. Illyricus: *'Tis to be obſerved,* (ſaith he,) *that St. Paul in his epiſtles commonly ſtiles the Father,* GOD; *and Chriſt*

Obſervandum autem eſt, quòd plerumque Paulus in ſuis epiſtolis nomen *Dei*, Patri; *Domini* autem, Chriſto ſeu Filio

or the Son of God, Lord : ——— *Becauſe, in the myſtery of our Redemption, the Supreme Dignity is aſcribed to the* Father, *as the* True God ——. *And This is the reaſon, why in the New Teſtament the Firſt Perſon only is uſually ſtiled* GOD.

Dei tribuit : ——— Ideo quòd in myſterio Redemptionis, Patri ſumma dignitas ut *Vero Deo* tribuitur. —— Hæc eſt cauſa quòd in novo Teſtamento plerumque tantùm prima perſona vocetur Deus. *Clavis Script. in voce, Deus.*

And the learned Biſhop Pearſon : *It is to be obſerved,* (ſaith he,) *that the Name of* GOD, *taken abſolutely, is often in the Scriptures ſpoken of the* Father: *As when we read of* GOD ſending his own Son ; *of the* grace of our Lord Jeſus Chriſt, and the Love of GOD : *And generally whereſoever Chriſt is called the Son of* GOD, *or the Word of* GOD ; *the name of* GOD *is to be taken particularly for* the Father, *becauſe he is no Son but of the Father. From hence he* [viz. *the Father*] *is ſtiled* One God, *the* True God, *the* Only True God, *the* God and Father of our Lord Jeſus Chriſt. *Which, as it is moſt True, and ſo fit to be believed, is alſo a moſt* Neceſſary *Truth, and therefore to be acknowledged, for the avoiding Multiplication and Plurality of Gods : For if there were more than One which were* from None, *it could not be denied but there were more Gods than One. Wherefore This Origination in the Divine Paternity, hath antiently been looked upon as the Aſſertion of the* Unity. p. 40.

Again : *As we believe there is a* God, *and* That God, Almighty ; *as we acknowledge That ſame* GOD *to be the* Father *of our Lord Jeſus Chriſt, and in Him of Us ; So we alſo confeſs that the ſame* GOD *the* Father, *made both Heaven and Earth.* pag. 47.

And again : *I acknowledge This* GOD, *Creator of the World, to be the ſame* GOD *who is the* Father *of our Lord Jeſus Chriſt.*

And

And the learned *Biſhop Bull: God the Father* (ſaith he;) *who was uſually by the Catholicks of that Age,* [viz. in *Origen*'s time,] *called, by way of diſtinction,* The Supreme God, [*or,* The GOD of the Univerſe.]

Deum Patrem, qui ἀγεννησίας ſolebat ab ejus ævi Catholicis ὁ ἐπὶ πᾶσι Θεὸς, *univerſorum Deus* appellari. *Sect.* 2. *cap.* 9. § 12.

And again: *For which reaſon alſo,* [*viz.* becauſe the Father Alone is God of Himſelf, *or* Self-exiſtent;] *the Writers before the Time of the Council of Nice, when they mention the Father and the Son together, generally give the Name,* GOD, *to the* Father; *ſtiling the ſecond Perſon, either the* Son of God, *or* our Saviour, *or* our Lord, *or the like.*

Quam etiam ob cauſam, [ſcil. quia Solus Pater *à ſe Deus* eſt,] Scriptores iſti, (*viz.* Ante-Nicæni,) quoties Patrem & Filium ſimul nominant, nomen *DEI* Patri ferè attribuunt; alteram perſonam titulo vel *Filii Dei,* vel *Servatoris,* vel *Domini,* vel aliâ ſimili appellatione deſignantes. *Id. Sect.* 4. *cap.* 1. § 2.

And the learned Dr. *Payne: I doubt not but the Great* GOD, *and my Bleſſed* Saviour, *and their* Holy Spirit, *&c.* Letter from Dr. *P.* to the Biſhop of *R.* in Vindicat. of his Serm. on Trinity-Sunday, *pag.* 21.

§ XII.

The *Son* is *not Self-exiſtent*; but derives his *Being,* and All his *Attributes,* from the *Father,* as from the *Supreme Cauſe.*

See the Texts, N° 619, 769, 798, 801, 937, 950, 953, 986, 992.

Notes

Notes on § 12.

Thus *Basil*, speaking of the Person of the Father: *But* (saith he) *the Title of* Unbegotten, [*or* Self-existent,] *no man can be so absurd as to presume to give to any other than to the* Supreme God.

Ἀγέννητον δὲ, οὐδεὶς ἕτως ἐστὶ παντελῶς ἄφρων, ὃς τολμήσει ἕτερον τινὰ τῶν ὅλων προσαγορεῦσαι. *contr. Eunom. lib.* 3.

And the learned Bishop Bull: *They* (says he) *who contend that the Son can properly be stiled* God of Himself, [*or* Self-existent;] *their Opinion is contrary to the Catholick Doctrine.*

Qui filium propriè dici posse αὐτόθεον, hoc est, *à Seipso Deum*, pertinaci studio contendunt: Hæc sententia —— Catholico consensui repugnat. *Def. Sect.* 4. *cap.* 1. § 7.

And again: *The Council of Nice it self decreed, that the Son was only* God of [*or* from] God: *Now He that is only* God of God, *cannot without a manifest contradiction be said to be* God of Himself, [*or* Self-existent.] —— *I earnestly exhort all pious and studious young Men, to take heed of such a Spirit, from whence such things as these* [*viz.* ridiculing the distinction between *God Self-existing*, and *God of God*,] *do proceed.*

Ipsa Synodus Nicæna decrevit, Filium esse *Deum de Deo*: Qui verò *Deus de Deo* est, dici non potest *à Seipso Deus* sine manifestâ contradictione.—— Piam ac studiosam juventutem seriò hortor, ut à spiritu sibi caveat, ex quo talia profecta fuerint. *Ib.* § 8.

See above, § 5; *and* below, § 34.

§ XIII.

§ XIII.

In *what particular metaphyſical Manner*, the Son derives his Being from the Father, the Scripture has no where diſtinctly declared; and therefore men ought not to preſume to be able to define.

See the Texts, N° 619, 658.

See beneath, § 21.

Notes on § 13.

For *Generation*, when applied to God, is but a *figurative* Word, ſignifying only in general, *immediate derivation of Being and Life from God himſelf.* And *Only-begotten*, ſignifies, *being ſo derived from the Father in a ſingular and inconceivable manner, as thereby to be diſtinguiſhed from all other Beings.* Among *Men*, a *Son* does not, *properly* ſpeaking, *derive* his *Being* from his *Father*; *Father*, in *This* Senſe, ſignifying *merely* an *Inſtrumental*, not an *Efficient* Cauſe: But *God*, when *He* is ſtiled *Father*, muſt Always be underſtood to be [αἰτία,] a *True* and *Proper* Cauſe, *really* and *efficiently* giving Life. Which Conſideration, clearly removes the *Argument* uſually drawn from the *Equality* between a *Father and Son* upon Earth.

'Tis obſervable that St. *John*, in That paſſage, where he not only ſpeaks of *the Word* before his Incarnation, but carries his Account of him further back, than any other place in the whole New Teſtament; gives not the leaſt Hint of the *Metaphyſical Manner*, *how* he derived his Being from the Father; does not ſay He was *created*, or *emitted*, or *begotten*, or was *an emanation* from him; but only that he *WAS*, that he *WAS in the Beginning*, that he *WAS with God*, and that he was [θεὸς] Partaker

of *Divine* Power and *Glory with* and *from* the Father, not only before he was *made fleſh* or *became man*, but alſo *before the World Was.*

Accordingly Irenæus: *If any one* (ſaith he) *inquire of us*, How *then was the Son produced by the Father? We anſwer that This his* Production, *or* Generation, *or* Speaking forth, [alluding to his Name, *the Word*;] *or* Birth, [*adapertionem*; alluding, I ſuppoſe, to the Hebrew Phraſe, *adaperiens vulvam*], *or how elſe ſoever* ['tis obſervable he does not here add the term, *Creation*,] *you in words endeavour to expreſs his generation, which in reality is ineffable; it is underſtood by no man, neither by* Valentinus *nor* Marcion, *neither by* Saturninus *nor* Baſilides, *neither by Angels nor Archangels nor Principalities nor Powers, but by the Father only which begat, and by the Son which is begotten of him. Wherefore, ſince his generation is ineffable*, &c.

Siquis itaque nobis dixerit, Quomodo ergo filius prolatus à patre eſt? dicimus ei, quia *prolationem* iſtam, ſive *generationem*, ſive *nuncupationem*, ſive *adapertionem*, aut quomodolibet quis nomine vocaverit generationem ejus inenarrabilem exiſtentem, nemo novit, non Valentinus, non Marcion, neque Saturninus, neque Baſilides, neque Angeli, neq; Archangeli, nec principes, neque poteſtates, niſi Solus qui generavit pater, & qui natus eſt filius. Inenarrabilis itaque generatio ejus cùm ſit, &c. *lib.* 2, *cap.* 48.

And Novatain: *Of whom, and at whoſe Will, was generated The Word His Son. The Secret* Manner *of whoſe ſacred and divine Generation, neither have the Apoſtles known,*

Ex quo, quando ipſe voluit, Sermo Filius natus eſt. —— Cujus ſacræ & divinæ Nativitatis Arcana nec Apoſtolus didicit, nec Prophetes comperit, nec Angelus ſcivit,

nor

nor the Prophets diſcovered, nor the Angels underſtood, nor any Creature comprehended: It is known only to the Son, who underſtands the Father's Secrets.

And *Alexander* Biſhop of Alexandria: *The Pious Apoſtle St. John,* (ſaith he,) *conſidering that the Manner of Exiſtence of* God the Word, *was far ſuperior to, and incomprehenſible by, all created Beings; avoided ſaying of Him, that* he was made; [*but ſaid only, that* he WAS.] *Not as if he were Unoriginate; (For Nothing is Unoriginate beſides the Father;) but becauſe the ineffable* Manner *how the Only-begotten God received his Subſiſtence, is far beyond the comprehenſion not only of the Evangeliſts, but probably even of the Angels alſo.* ——— *For if the Knowledge of many things very from humane Underſtanding;* ——— *how dare any Man curiouſly pry into the Manner how God the Word received his Subſiſtence; concerning which the Holy Ghoſt ſaith, Who ſhall declare his generation?*

nec Creatura cognovit: Filio ſoli nota ſunt, qui Patris ſecreta novit. *De Trinit. c.* 31.

Μαχρὰν γὰρ θεωρήτας ⸗ θεῦ λόγε τὸ ἦν, καὶ ὑπεραίρον τῆς γενητῶν ἀξιοίας, ὁ εὐλαβέσατος Ἰωάννης, γένησιν αὐτῦ κὴ ποίησιν ἀπηξίωσεν εἰπεῖν. ——— Οὐχ ὅτι ἀγέννητος ἦν, (εἷς γὰρ ἀγέννητος ὁ πατὴρ·) ἀλλ' ὅτι διανοίας μὲν τῆς εὐαγγελιςῶν, πόρρω ⸗ καὶ ἀγγέλων καταλήψεως ὑπερεπέκεινά ἐστιν ἡ ⸗ μονογενῦς θεῦ ἀνεκδιήγητος ὑπόςασις. ——— Εἰ γὰρ ἑτέρων πολλῶν ἡ γνῶσις, καὶ τέτων ἀσυγκρίτως κολοβωτέρων, κέκρυπται τὴν ἀνθρωπίνην καταλῆψιν. ——— πῶς ἂν περιεργασαιτό τις τὴν ⸗ θεῦ λόγε ὑπόςασιν, ——— περὶ ἧς τὸ θεοφόρητον πνεῦμά φησι, τὴν γενεὰν αὐτῦ τίς διηγήσεται; *Epiſt. ad Alex. apud Theodorit. lib.* 1. *cap.* 4.

far inferior to This, be hid

And Euſebius: *The Church* (ſaith he) *preaches Jeſus Chriſt, the only-begotten Son of God, begotten*

Υἱὸν θεῦ μονογενῆ Ἰησῦν Χριςὸν παραδίδωσι. τὸν πρὸ πάντων αἰώνων ἐκ ⸗ πατρὸς γεγεννημένον· ὃ τὸν αὐτὸν ὄντα τῷ πατρί·

of his Father before all Ages: being not the same Person with the Father; but having a real Subsistence and Life of his own, and being with him as his true Son; God from God, Light from Light, Life from Life: Begotten of the Father after an unspeakable and ineffable and to Us wholly unknown and inconceivable manner, for the Salvation of the World.

καθ' ἑαυτὸν ὂν ὑπόστασιν καὶ ζῶσαν, καὶ ἀληθῶς υἱὸν συνόντα, θεὸν ἐκ θεοῦ, καὶ φῶς ἐκ φωτὸς, καὶ ζωὴν ἐκ ζωῆς· ἀλήκτους δὲ ἀῤῥήτους καὶ παντάπασιν ἀγνώστους ἡμῖν, καὶ ἀκαταλήπτους λόγοις, ἐκ τοῦ πατρὸς ἐπὶ σωτηρίᾳ τῶν ὅλων γεγονημένον. *De Eccles. Theol. lib.* 1, *c.* 8.

And again: *If any one* (saith he) *will be so curious as to inquire,* How *God begat the Son; the Boldness of this Question is justly reproved by Him that said,* (Ecclus. iii. 21.) seek not out the things that are too hard for thee, neither search the things that are above thy strength; But what is commanded thee, think thereupon with Reverence; for it is not needful for thee to see with thine eyes the things that are in secret. *He that would presume to go further; let him Himself first show, how and in what manner those things, which he says were made out of nothing, received their Subsistence, having before had*

Εἰ δή περιεργάζοιτό τις, καὶ πῶς ἂν γεννήσειεν ὁ Θεὸς; —— τὸ τολμηρὸν τῆς πεύσεως καπισχάζων ὁ φήσας· βαθύτερά σου μὴ ζήτει, καὶ ὑψηλότερά σου μὴ ἐξέτασε· ἃ σοὶ πεπρόσταχεν, ταῦτα λογίζου· οὐ γὰρ ἐστί σοι χρεία τῶν κρυπτῶν. —— Τὸν περιττὸν χωρεῖν τολμῶντα, —— πειθέτω λέγων αὐτὸς πρότερον αὑτὸν, ἃ δή φησιν ἐξ οὐκ ὄντων γεγενέναι, πῶς καὶ τίνα τρόπον ὑπέστη μηδαμῆ μηδαμῶς ὄντα πρότερον. —— Ὥσπερ δὲ τοῦτο τῇ φύσει ἀμήχανον, ὅσον ἐπ' ἀνθρώποις, —— οὕτω καὶ πολὺ πλέον ἡ τοῦ μονογενοῦς αὐτοῦ γέννησις ἀνεξερεύνητος καὶ ἀνεξιχνίαστος ἂν εἴη, οὐχ ἡμῖν (ὡς ἄν φαίη τις) μόνοις, ἀλλὰ καὶ πάσαις ταῖς κρείττοσιν ἢ καθ' ἡμᾶς δυνάμεσιν. *De Eccles. Theol. lib.* 1. *cap.* 12.

no

no Being at all. For as This is impoſſible in Nature, for Men to explain; ſo, and much more, the Manner how the Only-begotten was produced, is Unſearchable and Inſcrutable, not only to Us (as a man may ſay,) but alſo to all the Powers far beyond us.

And *Baſil*: *Thou believeſt that he was begotten? Do not inquire,* how. *For, as it is in vain to inquire* how *He that is Unbegotten, is Unbegotten; ſo neither ought we to inquire* how *He that is Begotten, was Begotten.* ——— *Seek not what cannot be found out* ———. *Believe what is written; ſearch not into what is not written.*

Πιστεύεις ὅτι γεγέννηται; μὴ ζήτει, πῶς. Εἰ γὰρ ἐνδέχεται ζητεῖν, ὁ ἀγέννητος πῶς ἀγέννητος· ἐνδέχεται ζητεῖν, καὶ ὁ γεγεννημένος πῶς γεγέννηται. ——— Μὴ ζήτει τὰ ἀνεύρετα. ——— Τοῖς γεγραμμένοις πίστευε· τὰ μὴ γεγραμμένα, μὴ ζήτει. *Homil.* 29.

§ XIV.

They are *Both* therefore worthy of Cenſure; both They who on the one hand preſume to affirm, that the *Son* was *made* (ἐξ οὐκ ὄντων) *out of Nothing*; and They who, on the other hand, affirm that He is the *Self-exiſtent Subſtance*.

Notes on § 14.

That the Son is not *Self-exiſtent*, ſee above in § 5 *and* 12.

That, on the *other* hand, the Antients were generally careful not to reckon Him among *Beings made* (ἐξ οὐκ ὄντων) *out of Nothing*, but (on the contrary) thought themſelves oblig'd to keep to the Scripture-language, which ſtiles him *The only-begotten of the Father*, and (πρωτότοκον) *The firſt-born* (not πρωτόκτιστον *The firſt created*) *of every Creature*; may be judged from the following paſſages.

The Son of God (ſaith the Paſtor of Hermas) *is antienter than All Creatures, inſomuch that he was preſent in Conſult with his Father at the Making of the Creature,* [or, *at the Creation.*]

Filius quidem Dei omni creaturâ antiquior eſt, ita ut in conſilio Patri ſuo adfuerit ad condendam creaturam. *Simil.* 9.

And Ignatius: *Who* (ſaith he) *WAS with the Father,* [or, as it is in the other Copy, *was begotten of the Father, before all Ages; and appeared at the End of the World.*

Ὃς πρὸ αἰώνων πρὸς Πατρὶ ἦν, [in the larger Copy, παρὰ πατρὶ γεννηθείς,] καὶ ἐπ' ἐσχάτου ἐφάνη. *Ad Magneſ. epiſt. contractior,* § 6.

And again: *If any one confeſſes the Father, and the* Son, *and the* Holy Ghoſt; *and praiſes the* Creation, [*viz.* acknowledges all the *Creatures* of God to be good,] *&c.*

Ἐάν τις πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα ὁμολογῇ, καὶ τὴν κτίσιν ἐπαινῇ, &c. *Epiſt. ad Philadelph. largior ſive interpol.* § 6.

And Juſtin Martyr; *But the Son of the Father, even he who alone is properly called his Son, the Word which was with him before the Creation, becauſe by Him He in the Beginning made and diſpoſed all things; He* &c.

Ὁ δὲ υἱὸς ἐκείνου, ὁ μόνῳ λεγόμενος κυρίως υἱὸς, ὁ λόγος πρὸ τῶν ποιημάτων καὶ συνὼν καὶ γεννώμενος, ὅτε τὴν ἀρχὴν δι' αὐτὸν πάντα ἔκτισε καὶ ἐκόσμησε, *Apol.* 1.

And again: *But This* Being, *who was really begotten of the Father, and proceeded from him; did, before all Creatures were made, exiſt with the Father, and the Father converſed with him.*

Ἀλλὰ τοῦτο τὸ τῷ ὄντι ἀπὸ τοῦ πατρὸς προβληθὲν γέννημα, πρὸ πάντων τῶν ποιημάτων, συνῆν τῷ πατρὶ, καὶ τούτῳ ὁ πατὴρ προσωμίλει, [*forte* προσωμίλει·] *Dial. cum Tryph.*

And

And in all other places of his Works, he ſpeaks with the like caution; calling Chriſt, πρωτότοκον τ θεᾶ πρὸ πάντων κτισμάτων, *the firſt-begotten of God before all Creatures*; and, γέννημα πρὸ πάντων ἁπλῶς τ κτισμάτων, *a Being which was begotten abſolutely before all Creatures*; and the like.

And *Irenæus*, reckoning up the ſeveral words, by which the Generation of the Son [or Word] might be expreſſed; ſuch as *Production*, *Generation*, *Speaking forth*, or *Birth*; did not think fit (as I before obſerved) to add, *Creation*.

Prolationem iſtam, ſive *Generationem*, ſive *Nuncupationem*, ſive *Adapertionem*. Lib. 2. c. 48.

Origen calls the *Son*, (πρεσβύτερον πάντων δημιουργημάτων, contr. Celſ. lib. 1.) *antienter than All Creatures*, (ſo the learned *Bp Bull* tranſlates the words; in like manner as the phraſe, πρῶτός μου, in *St John*, muſt be rendred, *Before me*. See *above*, the *Note* upon a paſſage of *Origen*, cited under N° 937.) But I think the Words ſhould rather be rendred, *the Antienteſt of All derivative Beings*. For ſo the word [δημιούργημα] may be underſtood in a larger Senſe; as appears from that paſſage in *Athanaſius contra Gentes*, [τὸν κύριον τῆς κτίσεως κύριον, καὶ πάσης ὑποστάσεως δημιουργὸν, *The Lord of all Creatures, and the Author of every Subſiſtence*;] where he calls God the [Δημιουργὸς] *Author* of [ὑποστάσεις] *Subſiſtencies*, which *are diſtinguiſhed* from [κτίσις] *the Creature*.

And Euſebius: *The Church* (ſaith he) *preaches One God, and that He is the Father and Supreme over all: The* Father *indeed of Chriſt alone, but of all other things the* God *and* Creator *and* Lord.

Ἡ ἐκκλησία τὸν ἕνα θεὸν κηρύττει. αὐτὸν εἶναι καὶ πατέρα τὸν παντοκράτορα διδάσκουσα. πατέρα μὲν ἑνὸς τοῦ χριστοῦ μόνου, τῶν δὲ λοιπῶν ἁπάντων θεὸν ἅμα καὶ κύριον. *De Eccleſ. Theol. lib.* 1. *c.* 8.

And Athanasius: *Who,* (says he,) *when he hears Him, whom he believes to be The Only True God, say, This is my beloved Son; dares affirm that the Word of God was made out of Nothing?*

Τίς ἄνθρωπον ἀκούσας περὶ τούτου ὃν ἐπίστευσε μόνον εἶναι θεὸν, λέγοντος, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, τολμήσει εἰπεῖν, ὅτι ὁ τοῦ θεοῦ λόγος ἐξ οὐκ ὄντων γέγονε; *De Sentent. Dionys. Alexandr.*

§ XV.

The Scripture, in declaring the *Son's Derivation* from the Father, never makes mention of any Limitation of *Time*; but always supposes and affirms him to have existed with the Father *from the Beginning*, and *before All Worlds*.

See the Texts, No 567, 569, 574, 584, 586, 588, 591, 607, 612, 619, 641, 642, 658, 666, 667, 668, 672, 686.

See above, § 2; *and* below, § 17.

§ XVI.

They therefore have also justly been censured, who taking upon them to be wise above what is written, and intruding into things which they have not seen; have presumed to affirm [ἦν ποτε ὅτε οὐκ ἦν] *that there was a time when the Son was not.*

See beneath, § 17.

§ XVII.

The Son (according to the Reasoning of the Primitive Writers) derives his Being from the Father, (whatever the *particular Manner* of That Derivation be,) not by *mere Necessity of Nature*, (which would be in reality *Self-existence*, not *Filiation*;) but by an *Act of the Father's incomprehensible Power and Will.*

Notes

Notes on § 17.

It cannot be denied but the Terms [*SON* and BEGET,] do moſt properly imply an *Act of the Father's Will.* For whatever any perſon is ſuppoſed to do, not by *His Power and Will*, but by *mere Neceſſity of Nature*; 'tis not properly *He* that *does* it, but *Neceſſity* or *Fate*. Neither can it intelligibly be made out, upon *what* is founded *the Authority of the Father* in the *Miſſion of the Son*, if not upon the Son's thus deriving his Being from the Father's incomprehenſible *Power* and *Will.* However, ſince the Attributes and *Powers* of God are evidently as *eternal* as his *Being*; and there never was any Time, wherein God could not *will* what he pleaſed, and *do* what he willed; and ſince it is juſt as eaſy to conceive God *always Acting*, as *always Exiſting*; and *Operating* before All Ages, as eaſily as *Decreeing* before All Ages: it will not at all follow, that That which is an Effect of his *Will and Power*, muſt *for That Reaſon* neceſſarily be limited to any definite Time. Wherefore not only thoſe Antient Writers who were eſteemed *Semi-Arians*, but alſo the learnedeſt of the Fathers on the *contrary* ſide, who moſt diſtinctly and explicitly contended for *the eternal generation of the Son*, even *They* did ſtill nevertheleſs expreſsly aſſert it to be an *Act* of the Father's *Power and Will.*

Him (ſaith Juſtin Martyr) *who*, by the Will *of the Father*, *is God*; *the Son and Meſſenger of the Father.*

Ἐκεῖνον τ κατὰ βελὴν τὴν ἐκείνε
καὶ Θεὸν ὄντα, υἱὸν αὐτε & ἄγγελόν.
Dial. cum Tryph.

Again:

Again: *For he hath all theſe Titles* [beforementioned, *viz.* that of *Son, Wiſdom, Angel, God, Lord,* and *Word,*] *from his miniſtring to his Father's Will, and from his being begotten of the Father* by his Will.

Ἔχει γὰρ πάντα τοῦτο προσονομάζεσθαι, ἐκ τοῦ ὑπηρετεῖν τῷ πατρικῷ βουλήματι, καὶ ὅτι ἐκ τοῦ πατρὸς θελήσει γεγεννῆται. *Ibid.*

Again: *And that he was produced from the Father before All Creatures,* by *his* Power *and* Will.

Καὶ ὅτι πάντων ποιημάτων ἀπὸ τοῦ πατρὸς δυνάμει αὐτοῦ καὶ βουλῇ προελθόντα. *Ibid.*

And in that remarkable paſſage, where he compares the Generation of the Son from the Father, to *One Light* derived from *another*; he adds, *I have ſaid that This Power* [meaning *the Son*] *was begotten of the Father,* by *his* Power *and* Will.

Εἶπον τὴν δύναμιν ταύτην γεγεννῆσθαι ἀπὸ τοῦ πατρὸς, δυνάμει καὶ βουλῇ αὐτοῦ. *Ibid.*

[Note: In all theſe Paſſages, the words κατὰ βουλὴν, & βουλῇ, & θελήσει, & δυνάμει, ſignify evidently, not *volente*, but *voluntate*; not the mere *approbation*, but the *Act* of the *Will*. And therefore St. *Auſtin* is very unfair, when he confounds theſe *Two* things, and asks (*utrum Pater ſit Deus, volens an nolens,*) whether the *Father himſelf be God, with or without his Own Will?* The Anſwer is clear: He is God, [*volens,*] *with* the *approbation* of his Will; but not *voluntate*, not κατὰ βουλὴν, not βουλῇ, θελήσει and δυνάμει, not by an *Act* of his Will, but by *Neceſſity of Nature.*]

Irenæus frequently ſtiles the Son, [*æternum Dei Verbum*] *the eternal Word of God*; and affirms, that [*ſemper cum Patre erat*] *he always was with the Father,* that [*adeſt ei ſemper*] *he is always preſent with the Father,* that [*ſemper côexiſtebat Patri*] *he did always co-exiſt with the Father*; and blames thoſe who did [*prolationis initium donare*] *aſcribe a Beginning to his Production*: And yet (I think) there is no paſſage in This

This Writer, that ſuppoſes him to be derived from the Father by any *abſolute Neceſſity of Nature.*

Origen ſpeaks Thus concerning the *Time* of the Son's generation; *Theſe words, Thou art my Son, This day have I begotten thee; are ſpoken to him by God, with whom it is always To day: For there is no Evening nor Morning with him: But the Time co-extended, if I may ſo ſpeak, with His Unbegotten and Eternal Life, is the* To day *in which the Son was begotten: So that the* Beginning *of his Generation can no more be diſcovered, than of That Day.*

Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε, λέγεται πρὸς αὐτὸν ὑπὸ τοῦ θεοῦ· ᾧ ἀεὶ ἐστι τὸ σήμερον· οὐκ ἔνι γὰρ ἑσπέρα θεῷ, ἐγὼ δὲ ἡγοῦμαι ὅτι οὐδὲ πρωΐα· ἀλλ' ὁ συμπαρεκτεινων τῷ ἀγενήτῳ καὶ ἀϊδίῳ αὐτοῦ ζωῇ, εἰ ὅτως εἶπω, χρόνος, ἡμέρα ἐστὶν αὐτῷ σήμερον ἐν ᾗ γεγέννηται ὁ υἱός· ἀρχῆς γενέσεως αὐτοῦ ὅτως ἀνεξιχνίαστος, ὡς οὐδὲ τ' ἡμέρας. *Comment. in Joh. pag.* 31.

And yet none of the Antient Writers do more expreſly reckon the *Son* among the [δημιουργήματα] *Beings derived from the Power and* Will *of the Father,* than *Origen:* See the paſſage cited above, in § 14.

Novatian expreſſes himſelf thus: *The Son, being begotten of the Father, is Always in* [or *with*] *the Father:* ——*He that was before all Time, muſt be ſaid to have been Always in* [or *with*] *the Father.* And yet in the ſame Chapter he expreſly adds: *The Word, which is the Son, was born of the Father, at the* Will *of the Father:* —— *He was produced by the Father, at the* Will *of the Father.*

Hic cùm ſit genitus à Patre, ſemper eſt in Patre. ——— Qui ante omne Tempus eſt, ſemper in Patre fuiſſe dicendus eſt. *De Trin. c.* 31.

Ex quo, quando ipſe *voluit*, ſermo filius natus eſt: —— Quando pater *voluit*, proceſſit ex patre. *Ibid.*

ther.

ther. Upon which paſſages the learned *Bp Bull* makes this Remark: *When the Son is ſaid to be born of the Father, at the* Will *of the Father,* That Will *of the Father muſt be underſtood to be eternal.*

And *Alexander* Biſhop of Alexandria: *We believe* (ſaith he) *that the Son was Always from the Father. But let no One by the word* [Always,] *be led to imagine him* Self-exiſtent. *For neither the term,* Was; *nor,* Always; *nor,* before all Ages; *mean the ſame as being* Self-exiſtent.—— *The phraſes,* Was; *and,* Always; *and,* before all Ages; *whatever their Meaning be, cannot imply the ſame as* Self-exiſtence.

Cùm filius dicitur ex Patre, quando ipſe *voluit*, naſci; *velle* illud Patris, æternum fuiſſe intelligendum. *Defenſ. Sect.* 3. *cap.* 8. § 8.

Καὶ τὸ ἀεὶ εἶναι τὸν υἱὸν ἐκ τοῦ πατρὸς πιστεύομεν. —— Ἀλλὰ μή τις τὸ Ἀεὶ ὡσανεὶ ἀγεννήτῳ λαμβανέτω. —— Οὔτε γὰρ τὸ Ἦν, οὔτε τὸ Ἀεὶ, οὔτε τὸ Πρὸ αἰώνων, ταὐτόν ἐστι τῷ ἀγεννήτῳ. —— Τὸ Ἦν, ἢ τὸ Ἀεὶ, καὶ τὸ Πρὸ αἰώνων, ἅπερ δ' ἂν ᾖ, οὐκ ἔστι ταὐτὰ τῷ ἀγεννήτῳ. *Theodorit. lib.* 1. *c.* 4.

Euſebius, in the following paſſages, expreſſes his Senſe of the Son's being Always with the Father: *The ſingular* (ſaith he) *and eternal generation of the only begotten Son.* And again; *'Tis manifeſt that the only-begotten Son was with God his Father, being preſent and together with him, always and at all times.* And again; *But* [the conſideration of Chriſt before his Incarnation] *muſt extend back beyond all Time, and be-*

Τοῦ μονογενοῦς υἱοῦ τὴν ἐξαίρετον καὶ ἀΐδιον γέννησιν. *Eccleſ. Theol. l.* 1, *c.* 12.

Δῆλον ὅτι ὁ μονογενὴς υἱὸς ἦν πρὸς τὸν ἑαυτοῦ πατέρα τὸν Θεὸν, συνὼν καὶ συμπαρὼν αὐτῷ ἀεὶ καὶ πάντοτε. *Lib.* 2. *c.* 14.

Ὁ ὢν, παντὸς χρόνου καὶ πάντων αἰώνων πρεσβύτερος. *Demonſtr. Evang. lib.* 4, *c.* 1.

Υἱὸν γεννητὸν· οὐ χρόνοις μέν τισιν οὐκ ὄντα, ὕστερον δέ ποτε γεγονότα· ἀλλὰ πρὸ χρόνων ἁπάντων καὶ πρὸ αἰώνων, καὶ τῷ πατρὶ ὡς υἱὸν ἀφθάρτως συνόντα, καὶ οὐχ ὑ-

yond

yond all Ages. And again; *That the Son was begotten; not as having at a certain time not been, and then beginning to be; but being before all Ages, and ſtill before Them, and being always preſent as a Son with his Father; not ſelf-exiſtent, but begotten of the ſelf-exiſtent Father; being the Only-begotten, the Word, and God from God.* And again; *That the Son ſubſiſted from endleſs Ages, or rather before all Ages; being with Him, and* Always *with him who begat him, even as Light with the Luminous Body:* [Which *Similitude* ** how far it is true, ſee explained in the following page.] And again; *To Him,* [viz. to the Father] *is Interceſſion made for the Salvation of all, by the præ-exiſting only-begotten Word Himſelf, by him Firſt and Only, who is Over all, and Before all, and After all, the great High-Prieſt of the Great God, Antienter than all Time and all Ages,* [*Gr.* the Antienteſt of all time and of all Ages,] *ſanctified with the Honour and Dignity of the Father.* And again: *The only-begotten Word of God, who reigneth with his Father from beginningleſs Ages, to endleſs and never-ceaſing Ages.*

γέννητον ὄντα, γεννώμενον δ' ἐξ ἀγεννήτου πατρὸς, μονογενῆ ὄντα, λόγον καὶ θεὸν ἐκ θεοῦ. *Ibid.* c. 3.

unbegotten

Τὸν υἱὸν ἐξ ἀπείρων αἰώνων, μᾶλλον δὲ πρὸ πάντων αἰώνων ὑπάρχειν, γενόμενόν τε συνεῖναι, καὶ συγγενόμενον ἀεὶ τῷ πατρὶ, ὡς τῷ φωτὶ τὴν αὐγήν. *Ibid. l.* 5. c. 1.

** See my Commentary on 40 ſelect Texts, in Anſwer to Mr. *Nelſon*, p. 158.

Τόπον δὲ αὐτὸς ἐπὶ πᾶσι καὶ πρὸ πάντων καὶ μετὰ πάντας, ὁ σωθεὶς αὐτῷ μονογενὴς λόγος, ὁ δὲ μόνος ἀρχιερεὺς τοῦ μεγάλου θεοῦ, παντὸς χρόνου καὶ πάντων αἰώνων πρεσβύτατος, τῇ δὲ πατρὸς καθοσιωμένῃ τιμῇ, πρῶτος καὶ μόνος τῶν πάντων ὑπερηλάσκει σωτηρίας. *De laud. Conſtantini*, c. 1.

Ὁ μόνος δὲ θεοῦ μονογενὴς λόγος, τῷ αὐτοῦ πατρὶ συμβασιλεύων ἐξ ἀνάρχων αἰώνων εἰς ἀπείρους καὶ ἀπλανεῖς αἰῶνας. *Ibid.* c. 2.

And

And yet no body more expreſly than the ſame *Euſebius*, declares that the Son was generated *by* the Power and *Will* of the Father: *The Light* (ſaith he) *does not ſhine forth* by *the* Will *of the Luminous Body, but by a Neceſſary Property of its Nature: But the Son,* by *the Intention and* Will *of the Father, received his Subſiſtence ſo as to be the Image of the Father: For* by *his* Will *did* God *become the Father of his Son, and cauſed to ſubſiſt a ſecond Light, in all things like unto Himſelf.* And again; *Receiving before All Ages a real Subſiſtence,* by *the inexpreſſible and inconceivable* Will *and Power of the Father.*

Ἡ μὲν αὐγὴ οὐ κατὰ προαίρεσιν τοῦ φωτὸς ἐκλάμπει, κατὰ τὴν τῆς οὐσίας συμβεβηκὸς ἀχώριστον· ὁ δὲ υἱὸς κατὰ γνώμην καὶ προαίρεσιν εἰκὼν ὑπέστη τοῦ πατρός· βουληθεὶς γὰρ ὁ θεὸς γεγονέναι υἱὸν πατρὸς, καὶ φῶς δεύτερον κατὰ πάντα ἑαυτῷ ἀφωμοιωμένον ὑπεστήσατο. *Demonſtr. Evangel. lib.* 4, *cap.* 3.

Πρὸ πάντων αἰώνων ἐκ τοῦ πατρὸς ἀνεκφράστῳ καὶ ἀπροσίτῳ βουλῇ καὶ δυνάμει ὑπέστη. *Ibid.*

And the Council of Sirmium: *If any one ſays that the Son was begotten not by the* Will *of the Father, let him be Anathema. For the Father did not beget the Son by a phyſical Neceſſity of Nature without the Operation of his* Will; *but he at once* willed, *and begat the Son, and without Time, and without ſuffering any diminution himſelf.* And this Canon, ſaith *Hilary*, was *therefore* made by the Council, *leſt any Occaſion ſhould*

Εἴτις μὴ θελήσαντος τοῦ πατρὸς γεγεννῆσθαι λέγει τὸν υἱὸν, ἀνάθεμα ἔστω. Οὐ γὰρ βιασθεὶς ὁ πατὴρ, ὑπὸ ἀνάγκης φυσικῆς ἀχθεὶς, ὡς οὐκ ἐθέλησεν, ἐγέννησε τὸν υἱὸν· ἀλλ' ἅμα τ' ἐβουλήθη, καὶ ἀχρόνως καὶ ἀπαθῶς ἐξ ἑαυτοῦ αὐτὸν γεννήσας ἐπέδειξε. *Anathemat.* 25.

produced him from Himſelf,

Ne data hæreticis occaſio videretur, ut neceſſitatem Deo Patri gignendi ex ſe filii adſcriberent, tanquam, naturali

ſeem

ſeem given to Hereticks, to aſcribe to God the Father a Neceſſity *of begetting the Son, as if he produced him by Neceſſity of Nature, without the Operation of his* Will.

lege cogente, invito ſe ediderit. *De Synod.*

And Marius Victorinus: *It was not* (ſaith he, ſpeaking of the Generation of the Son,) *by Neceſſity of Nature, but by the* Will *of the Father's Majeſty.*

Non à Neceſſitate Naturæ, ſed *Voluntate* Magnitudinis Patris. *Adv. Arium.*

And *Baſil* the Great: *God* (ſaith he) *having his Power concurrent with his* Will, *begat a Son worthy of Himſelf; he begat him, ſuch as he Himſelf would.*

Ὁ θεὸς ζύνδρομον ἔχων τῇ βελήσει τὴν δύναμιν, ἐγέννησεν ἄξιον ἑαυτοῦ· ἐγέννησεν, ὡς αὐτὸς οἶδεν. *Hom.* 29.

And again: *It is the general Sentiment of all Chriſtians whatſoever, that the Son is a Light begotten, ſhining forth from the unbegotten Light; and that He is the True Life and the True Good, ſpringing from that Fountain of Life, the Father's* GOODNESS.

Κοινὴ πρόληψις πᾶσιν ὁμοίως χελσιανοῖς ὑπάρχει, —— ὡς τὸ φῶς εἶναι τὸν υἱὸν γεννητὸν ἐκ τοῦ ἀγεννήτου φωτὸς ἀπολάμψαντα, ζωὴν αὐτοζωὴν καὶ αὐταγαθὸν ἐκ τῆς ζωοποιοῦ πηγῆς, τῆς πατρικῆς Ἀγαθότητος. *Contr. Eunom. lib.* 2.

And Gregory Nyſſen: *For neither* (ſaith he) *doth That immediate connexion between the Father and the Son, exclude* [or, *leave no room for the operation of*] *the Father's* Will; *as if he begat the Son by Neceſſity of Nature, without the Operation of his* Will: *Neither does*

Οὔτε γὰρ ἡ ἄμεσος αὕτη συνάφεια ἐκβάλλει τὴν βέλησιν τοῦ πατρός, ὡς κατά τινα φύσεως ἀνάγκην ἀπροαιρέτως τὸν υἱὸν ἐχούσης· ἔστι ἡ βέλησις διήκουσα τοῦ πατρὸς τὸν υἱόν, ὥς τι μέσον μεταξὺ παρεμπίπτουσα. *Contr. Eunom.* 7.

the

the Supposition of the Father's Will [operating in this Matter,] *so divide the Son from the Father, as if any space of Time was requisite between,* [for the *Will* of the Father to operate in.]

And again: *If he begat the Son when he* Would, (*as* Eunomius *contends*;) *it will follow, that since he Always* Will'd *what is Good, and always had Power to do what he* Would, *therefore the Son must be conceived to have been Always with the Father, who always* Wills *what is Good, and always has Power to do what he* Wills.

Εἰ γὰρ τότε ἐγέννησε τὸν υἱὸν, ὅτε ἐβούλετο, καθὼς φησιν ὁ ἀντιπάλω· ἐβούλετο δὲ τὸ ἀγαθὸν ἀεὶ, συνδρομῶ δὲ τῇ βουλήσει ἡ δύναμις· ἀεὶ ἄρα ὁ υἱὸς μετὰ τοῦ πατρὸς νοηθήσε, καὶ ἀεὶ μὲν βουλομένε τὸ καλὸν, μὲ δυναμένε ἔχειν ὃ βούλε, *c. Eunom.* 8.

And, among modern Writers, the Learned *Dr Payne: There are several things, I own* (saith he) *in the Blessed Trinity, incomprehensible to our Reason, and unnaccountable to our Finite Understandings* ——; *As, why, and how an infinite and All-sufficient God, should produce an eternal Son,* ——; *Whether This were by a* Voluntary *or a* Necessary *production*; &c.

§ XVIII.

The [Λόγω, *the*] *Word* or *Son* of the Father, sent into the World to assume our Flesh, to become Man, and die for the Sins of Mankind; was not the [λόγω ἐνδιάθετω, *the*] *internal Reason* or *Wisdom* of God, an *Attribute* or *Power* of the Father; but a *real* Person, the same who from the Beginning had been the *Word*, or *Revealer of the Will*, of the Father to the World.

See the Texts, N° 535, 680, 654, 616, 617, 618, 607, 612, 638, 574, 584, 586, 588, 569, 631, 641, 642, 652, 672.

See beneath, § 22 *and* 23.

Notes

Notes on § 18.

That [the λόγος, the σοφία, the δύναμις,] the *Word*, the *Wiſdom*, the *Power*, of the *Father*, was inſeparably united to Chriſt, and dwelt in him, [*the Father which dwelleth in me, he doth the works*, Joh. 14, 10;] is acknowledged on *all* Hands, even by the *Socinians* themſelves. But the Queſtion is, whether *That* λόγος, of whom it is declared in Scripture that He *was made fleſh, and dwelt among us*; that he *came down from heaven, not to do his own Will, but the Will of him that ſent him*; that he *came in the fleſh*; that he *took part of fleſh and blood*; that he *was made in the likeneſs of men*, and *found in faſhion as a man*; does not ſignify the *real Perſon*, to whom the forementioned *Powers* and *Titles* belonged, both *before* and *after* his Incarnation, in different manners.

As to the Senſe of *Antiquity*. Among the Writers *before* the Time of the Council of *Nice*, *Theophilus*, *Tatian* and *Athenagoras*, ſeem to have been of That Opinion, that [the λόγος] *the Word*, was [the λόγος ἐνδιάθετος] *the internal Reaſon or Wiſdom of the Father*; and yet, at the ſame time, they ſpeak as if they ſuppoſed *That Word* to be produced or generated into a *real Perſon*. Which is wholly unintelligible: And ſeems to be a Mixture of *Two* Opinions: The *One*, of the generality of *Chriſtians*, who believed the *Word* to be a *real Perſon*: The *Other*, of the *Jews* and *Jewiſh Chriſtians*, who *Perſonated* the *internal Wiſdom* of God, or ſpake of it *figuratively* (according to the Genius of their language) *as of a Perſon*. See my Commentary on 40 ſelect Texts, in Anſwer to Mr. *Nelſon*, p. 178.

Irenæus and *Clemens Alexandrinus*, ſpeak ſometimes with ſome Ambiguity; but upon the whole, plainly enough underſtand *the Word* or *Son* of God, to be a *real Perſon*.

The *other* Writers *before* the Council of *Nice*, do generally ſpeak of Him clearly and diſtinctly, as of a *real Perſon*. See a large paſſage of *Juſtin Martyr*, in the latter part of his Dialogue with *Trypho*; where ſpeaking againſt thoſe, who taught [ἄτμητον καὶ ἀχώριστον τοῦ πατρὸς τὴν δύναμιν ὑπάρχειν, ὅπερ τρόπον τὸ τοῦ ἡλίου φῶς ἐπὶ γῆς εἶναι ἄτμητον καὶ ἀχώριστον ὄντος τοῦ ἡλίου ἐν τῷ οὐρανῷ, ὅταν δύσῃ, συναναφέρηται τὸ φῶς] that the Son *was only a Power emitted from the Father, ſo as not to be really diſtinct from him; in like manner as men ſay the Light of the Sun is upon Earth, yet ſo as not to be a real diſtinct thing from the Sun in the Heavens, but, when the Sun ſets, the Light alſo goes away with it*; he, on the contrary, explains his Own opinion to be, that *as Angels are permanent Beings*, and not mere Powers; *ſo* the Son, whom the Scriptures call [Θεὸν καὶ Ἄγγελον] both *God and an Angel*, [οὐκ ὡς τὸ ἡλίου φῶς ὀνόματι μόνον λεγόμενον, ἀλλὰ καὶ ἀριθμῷ ἕτερόν τι ὄν,] *is not, like the Light of the Sun, a mere Name* [or Power,] *but a really diſtinct Being, begotten from the Father by his Power and Will; not by Diviſion, as if the Father's Subſtance could be parted, as all corporeal things are divided and parted, and thereby become different from what they were before Part was taken from them; but as One Fire is lighted from Another*, [ſo as to be really diſtinct from it,] *and yet the former ſuffers thereby no Diminution.* And indeed *St John* himſelf, ſtiling him [θεὸς,] *God*, (which can be underſtood only of a *real Perſon*,) *Joh.* i, 1; compared with *Rev.* 19, 13, where he ſays, * *His Name is called the Word of God*; does ſufficiently determine This Point.

* *Subſtantia illa divina, cujus nomen eſt Verbum. Novatian, de Trin. c.* 31.

About the Time of the Council of *Nice*, they ſpake with more Uncertainty; ſometimes arguing that the *Father* conſidered *without the Son*, would be

† *without*

† *without Reason and without Wisdom,* (which is supposing the *Son* to be nothing but an *Attribute of the Father:*) and yet at other times expresly maintaining, that the Son was *neither the word spoken forth, nor the inward word* [or reason] *in the Mind of the Father, nor an Efflux of him, nor a part* [or *Segment*] *of his unchangeable Nature, nor an Emission from him; but truly and perfectly a Son.* But the greater part agreed in This latter Notion, that he was *a real Person:* And the learned *Eusebius* has largely and beyond Contradiction proved the same, [*viz.* that the Son is neither, λόγῳ ἀληθείᾳ, a mere *Power* or *Attribute* of the Father; nor *the same Person with the Father;* but a *real distinct living Subsistence,* and *true Son* of the Father;] in his Books, *de Ecclesiastica Theologia,* against *Marcellus* of *Ancyra,* a Follower of *Sabellius* and *Paul of Samosat:* And particularly, *Book* I, *chap.* 8, and *chap.* 20; Which highly deserve the perusal of all learned men.

† Ἄλογος καὶ ἄσοφος.

Λόγον ὃν οὐ προφορικὸν, οὐκ ἀληθῆ, ἐκ. ἀπόῤῥοιαν ἢ πλείω, οὐ τμῆσιν τῆς ἀπαθοῦς φύσεως, ἢ προβολὴν, ἀλλ' υἱὸν αὐτοπαλῆ. *Athanas. Expos. Fidei.*

Οὐ τὸν αὐτὸν ὄντα τῷ πατρὶ, κατ' ἑαυτὸν ὃν ὄντα καὶ ζῶντα, καὶ ἀληθῶς υἱὸν συνόντα, θεὸν ἐκ θεοῦ. *De Eccles. Theol. l.* 1, *c.* 8.

After the Time of the Council of *Nice,* they spake still more and more confusedly and ambiguously; till at last the Schoolmen, (*who,* as an † excellent Writer of our Church expresses it, *wrought a great part of their Divinity out of their own Brains, as Spiders do Cobwebs out of their own Bowels; starting a thousand Subtilties,* —— *which we may reasonably presume that they who talk of them, did themselves never thoroughly understand;*) made This Matter also, as they did most Others, utterly unintelligible.

† *Archbishop Tillotson,* Sermon concerning the Unity of the divine Nature.

§ XIX.

The *Holy Spirit* is not *Self-existent*, but derives his *Being* from the *Father*, (by the Son,) as from the *Supreme Cause*.

See the Texts, No 1148, 1154, 546; *and* 1149 — 1197.

See above, § 5 and 12; and below, § 40.

§ XX.

The Scripture, speaking of *the Spirit of God*, never mentions any Limitation of *Time*, when he derived his Being from the Father; but supposes him to have existed with the Father from the Beginning.

See the Texts, No 1132*, 1148, 1154.

See above, § 3, *and* 15.

§ XXI.

In *what particular metaphysical Manner* the Holy Spirit derives his Being from the Father, the Scripture hath no where at all defined, and therefore men ought not to presume to be able to explain.

See the Texts, No 1148, 1154.

See above, § 13.

Notes on § 21.

Thus Basil: *If* (saith he) *you are ignorant of Many things; nay, if the things you are ignorant of, be ten thousand times more than those you know, why should you be ashamed, among*

Εἰ ὃ πολλὰ ἀγνοεῖς, καὶ μυριοπλάσια τῶν ἐγνωσμένων ἐστὶ τὰ ἀγνοούμενα, τί οὐχὶ μετὰ πάντων καὶ ὧδε ὃ τρόπος τῆς ὑπαξέως ἁγίου πνεύματος τὴν ἀκίνδυνον ἄγνοιαν ἀνεπαισχύντως ὁμολογεῖς; *Orat. contr. Sabell.*

mong ſo many other things, to take in This likewiſe, That Safe Method of confeſſing your Ignorance as to the Manner *of the Exiſtence of the Holy Spirit?*

And again: *The very Motions of our own Mind, ſaith he, whether the Soul may be ſaid more properly to create or beget them; who can exactly determine? What Wonder then is it, that we are not aſhamed to confeſs our Ignorance* how *the Holy Spirit was produced? For, that he is Superior to created Beings, the things delivered in Scripture concerning him do ſufficiently evidence: But the Title of* Unoriginated, *This no man can be ſo abſurd as to preſume to give to Any Other than to the Supreme God; Nay, neither can we give to the Holy Spirit, the title of* Son; *for there is but One Son of God, even the Only-begotten. What Title then are we to give the Spirit? We are to call him the Holy Spirit, the Spirit of God, the Spirit of Truth, ſent forth from God, and beſtowed through the Son: Not a Servant, but Holy and Good, the directing Spirit, the Quickning Spirit, the Spirit of Adoption, the Spirit which knoweth all the Things of God.*

Αὐτὰ τὰ τῆ ἐμῆ διανοίᾳ κινήματα, πότερον κτίζειν ἢ γεννᾶν πέφυκεν ἡ ψυχὴ, τίς ἂν ἀκριβῶς εἴποι; Τί οὖν θαυμαστὸν ἢ, καὶ περὶ τοῦ ἁγίου πνεύματος ἀνεπαισχύντως ἡμᾶς τὴν ἄγνοιαν ὁμολογεῖν; —— ὅτι μὲν οὖν κτίσις ἐστὶν, ἱκανῶς ἡμῖν παρίστησι τὰ διὰ τῶν γραφῶν παραδιδόμενα. —— ἀγέννητον δὲ, οὐδεὶς ἄτοπος ἐξω παντελῶς ἐστι τῆς φρενῶν, ὥστε πλημμῦσαι ἕτερον τοῦτον τῆ θεᾷ τῶν ὅλων συνεισαγαγεῖν· ἀλλὰ μὴν υἱὸν, τῷ εἷς εἶναι τὸν μονογενῆ. Τί οὖν αὐτὸ χρὴ καλεῖν; Πνεῦμα ἅγιον, καὶ πνεῦμα θεοῦ, καὶ πνεῦμα ἀληθείας, ἀποστελλόμενον παρὰ θεοῦ, διὰ τοῦ υἱοῦ λεγέτω ἡμῖν· ὁ δοῦλον, ἀλλ' ἅγιον, ἀγαθὸν, ἡγεμονικὸν, πνεῦμα ζωοποιὸν, πνεῦμα υἱοθεσίας, ἐν πνεύματι παντὰ τὰ τοῦ θεοῦ. —— εἰ μηδεὶς οἰέσθω αἰθέτησιν εἶναι τῆς ἰσοστάσεως, τὴν ἄγεννησιν καὶ κτίσμα εἶναι τὸ πνεῦμα· εὐσεβὲς γὰρ ἐστι διανοίας τὰ ἀπεσιωπημένα ἐν ταῖς ἁγίαις γραφαῖς ἐυλαβεῖας ἐπιφημίζειν τῷ ἁγίῳ πνεύματι, τὸν παῖδα τὸν τὴν ἐμπειρίαν αὐτοῦ καὶ ἀκριβῆ κατάληψιν εἰς τὸ ὕστερον ἡμῖν ἀποκαλύψαντα. *Contra Eunom. lib.* 3.

Neither

Neither let any man think, that our refusing to call the Spirit a Creature, is denying his Personality, [or real Subsistence:] *For it is the part of a pious mind, to be afraid of saying any thing concerning the Holy Spirit, which is not revealed in Scripture; and rather be content to wait till the next Life, for a perfect knowledge and understanding of his Nature.*

§ XXII.

The *Holy Spirit of God* does not in Scripture *generally* signify a mere *Power* or *Operation* of the Father, but more usually a *real Person.*

See the Texts, No 1017, 1032, 1043, 1045, 1046, 1048, 1059*; 1077, 1129, 1138, 1143, 1144, 1147, 1155, 1171, 1172.

See above, § 18; and below, § 23.

XXIII.

They who are not careful to maintain these *personal* characters and distinctions, but while they are solicitous (on the one hand) to avoid the errors of the Arians, affirm (in the contrary extreme) the Son and *Holy Spirit* to be (*individually* with the Father) *the Self-existent Being:* These, seeming *in Words* to magnify the *Name* of the Son and Holy Spirit, *in reality* take away their *very Existence*; and so fall unawares into *Sabellianism* (which is the same with *Socinianism.*)

See above, § 18 *and* 22.

Notes on § 23.

It is so manifestly declared in Scripture, (saith Novatian,) *that He,* [*viz.* Christ] *is God; that most*

Usque adeò Hunc manifestum est in Scripturis esse Deum tradi, ut plerique hæreticorum, divi-

of

of the hereticks, ſtruck with the Greatneſs and Truth of his Divinity, and extending his Honour even too far, have dared to ſpeak of him not as of the Son, but as of God the Father himſelf.

nitatis ipſius magnitudine & veritate commoti, ultra modum extendentes honores ejus, auſiſſent non filium, ſed ipſum Deum patrem promere & putare. *De Trin. cap.* 18.

And Origen: *Be it ſo* (ſaith he,) *that ſome among us, (as in ſuch a multitude of Believers there cannot but be diverſity of opinions,) are ſo raſh as to imagine our Saviour to be Himſelf the Supreme God over all; Yet WE do not ſo, who believe his own words,* My Father which ſent me, is greater than I.

Ἔστω δέ τινας, ὡς ἐν πλήθει πεπιστευόντων καὶ ἐγχωρούντων ἀφωνίαν, ἀπὸ τὴν ὑπερέκτασιν ὑποτίθεσθαι τὸν σωτῆρα εἶναι τὸν ἐπὶ πᾶσι θεόν· ἀλλ' ὅπου γε ἡμεῖς τισὶν, οἱ πειθόμενοι αὐτῷ λέγοντι, ὁ πατήρ ὁ πέμψας με μείζων μού ἐστί. *contr. Celſ. lib.* 8.

And Athanaſius: *Was not the Son* (ſaith he) *ſent by the Father? He himſelf every where declares ſo: And He likewiſe promiſed to ſend the Spirit, the Comforter; and did ſend him according to his Promiſe. But now they who run the Three Perſons into One, deſtroy (as much as in them lies) both the Generation* [of the Son,] *and the Miſſion* [of the Son and Spirit.]

Ἡ οὐκ ἀπεσταλη μὲν ὑπὸ τοῦ πατρὸς ὁ υἱὸς; ἀφωνεῖται δ' παντοχοῦ· καὶ ἀποστέλλειν τὸ πνεῦμα τὸ παράκλητον ἐπαγγέλλεται· καὶ δὴ καὶ ἀποστέλλει κατὰ τὴν ὑπόσχεσιν· Ἀλλ' οἱ τὴν τριάδα μονάδα ποιοῦντες, νοθεύειν καὶ τὴν ἀποστολὴν ὥσπερ τὴν γέννησιν ἐπιχειροῦσιν. *contra Sabell.*

And Baſil: *If any one* (ſaith he) *affirms the ſame Perſon, to be the Father and the Son and the Holy Spirit; imagining One Be-*

Εἰπὼν τὸν αὐτὸν πατέρα λέγει, καὶ υἱὸν, καὶ ἅγιον πνεῦμα· καὶ ἓν πρόσωπον πολυώνυμον ὑποτίθεται, καὶ μίαν ὑπόστασιν ὑπὸ τῆς τριῶν θεοπρεπειῶν ἐμφωνεμένην· τὸν

ing under different Names, and One real Subsistence under three distinct Denominations; we rank such a person among the Jews.

πιστον ἡμεῖς ἐν τῇ μερίδι τῶν Ἰουδαίων πάσομεν. *Monachis suis, epist.* 73.

And again: *Unto this very Time, in all their Letters, they fail not to anathematize and expel out of the Churches the hated Name of* Arius: *But with* Marcellus, *who has introduced the directly contrary impiety, and profanely taken away the very Existence of the Divinity of the Only-begotten Son, and abused the signification of the word* (λόγος,) [interpreting it of the *internal Reason* of the Father;] *with this man they seem to find no fault all.*

Μέχρι δὲ νῦν ἐν πᾶσιν, οἷς ἐπιστέλλουσι, γράμμασι, τὸ μὲν δυσώνυμον Ἄρειον ἄνω καὶ κάτω ἀναθεματίζοντες καὶ τῶν ἐκκλησιῶν ἐξορίζοντες οὐ λελείπουσι· Μαρκέλλῳ δὲ τῷ κατὰ διάμετρον ἐκείνῃ τὴν ἀσέβειαν ἐπιδεικαμένῳ, καὶ εἰς αὐτὴν τὴν ὕπαρξιν τοῦ μονογενοῦς θεότητος ἀσεβήσαντι, καὶ κακῶς τὴν τοῦ λόγου οἰκονομίαν ἀναιρήσαντι, οὐδεμίαν μέμψιν ἐπιφέροντες φαίνονται. *Ad Athanas. epist.* 52.

And *Nazianzen*, speaking somewhere of the same Opinions, calls those men [ἄγαν ὀρθοδόξους] *over-Orthodox*, who by affirming the *Son* and *Holy Spirit* to be *Unoriginated*, did consequently either destroy their *Personality*, that is, their *Existence*; or introduce *Three co-ordinate Self-existent Persons*, that is, [πολυαρχίαν] *a Plurality of Gods.*

The Learned *Bishop Bull*, speaking of the Antient Writers before the Council of *Nice*: *Though perhaps* (saith he) *they do indeed somewhat differ from the Divinity of the Schools; on which,* Petavius *lays too much stress in these mysteries.*

Quanquam fortasse a Scholasticâ Theologiâ, (cui plus æquo in his mysteriis tribuit *Petavius*,) nonnihil discrepent. *Sect.* 2. *cap.* 13, § 1.

And

And again: *He* [*viz.* Petavius] *thought every thing jejune and poor, that was not exactly agreeable to the Divinity of the Schools, itſelf more truly in moſt things jejune and poor.*

Scilicet illi jejuna & enecta ſunt, quæcunque Scholaſticæ Theologiæ, in pleriſque verè jejunæ & enectæ, ad amuſſim non exiguntur. *Sect.* 3. *cap.* 9, § 8.

§ XXIV.

The Perſon of the *Son*, is, in the New Teſtament, ſometimes ſtiled, *God*.

See the Texts, N° 533 — 545.
See below, § 25 *and* 27.

§ XXV.

The *reaſon* why the *Son* in the New Teſtament is ſometimes ſtiled *God*, is not ſo much upon Account of his *metaphyſical ſubſtance*, how Divine ſoever; as of his *relative Attributes* and divine *Authority* (communicated to him from the the Father) over *Us*.

See the Texts, N° 533 —— 545.
See beneath, § 51.

Notes on § 25.

So far indeed as the Argument holds good from *Authority* to *Subſtance*, ſo far the Inferences are juſt, which in the School-Divinity are drawn concerning the *Subſtance* of the Son. But the Scripture it ſelf, being written as a Rule of Life; neither in This, nor in any Other matter, ever profeſſedly mentions any *metaphyſical Notions*, but only *Moral Doctrines*; and *metaphyſical or phyſical Truths* accidentally only, and ſo far as they happen to be connected with *Moral*. The

The word, *God*, when ſpoken of the *Father himſelf*, is never intended in Scripture to expreſs Philoſophically his *abſtract metaphyſical* Attributes; but to raiſe in us a Notion of his Attributes *relative to Us*, his *Supreme Dominion*, *Authority*, *Power*, *Juſtice*, *Goodneſs*, &c. For example: When God the Father is deſcribed in the loftieſt manner, even in the prophetick ſtile, *Rev.* i, 8, *he which is, and which was, and which is to come*; tis evident that theſe words, ſignifying his *Self-exiſtence* or *underived and independent Eternity*, are uſed only as a ſublime Introduction to, and a natural Foundation of, that which immedately follows, *viz.* his being ὁ παντοκράτωρ *ſupreme Governour over All.*

And hence (I ſuppoſe) it is, that the *Holy Ghoſt* in the New Teſtament is never expreſly ſtiled *God*; becauſe whatever be his real *metaphyſical Subſtance*, yet, in the divine Oeconomy, he is no where repreſented as *ſitting upon a Throne*, or *exerciſing Supreme Dominion*, or *judging the World*; but always as executing the Will of the Father and the Son, in the Adminiſtration of the Government of the Church of God; According to that of our Saviour, *Joh.* xvi, 13, *He ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, That ſhall he ſpeak.* See below, § 32 *and* 41.

§ XXVI.

By the Operation of *the Son*, the Father both made and governs the World.

See the Texts, No 546, —— 553, 642, 652.

Notes on § 26.

There is hardly any Doctrine, wherein all the Antient Chriſtian Writers do ſo univerſally, ſo clearly,

clearly, and ſo diſtinctly agree; as in This. And therefore I ſhall mention but one or two Authors.

There is One God (ſaith Irenæus) *Supreme over all, who made* All things *by* his Word: —— *And out of all things, Nothing is excepted; but* All things *did the Father make* by Him, *whether they be viſible or inviſible, temporal or eternal.*

Again: *That the Supreme God did by* his Word [*which*, ſaith he juſt before, *is our Lord Jeſus Chriſt,*] *make and order all things, whether they be Angels, or Archangels, or Thrones, or Dominions; is declared by* St. John, *when he ſaith,* All things were made by him, and without him was not any thing made.

And again: *Believing* (ſaith he) *in the One true God, who made Heaven and Earth, and all things that are therein, by his Son Jeſus Chriſt.*

And Athanaſius: *By whom* [viz. by the Son,] *the Father frames and preſerves and governs the Univerſe.*

Unus Deus Omnipotens [παντοκράτωρ,] qui *omnia* condidit per *Verbum ſuum:* —— ex omnibus autem nihil ſubtractum eſt, ſed *omnia* per ipſum fecit Pater, ſive viſibilia, ſive inviſibilia, ſive temporalia,—ſive ſempiterna. *lib.* 1, *cap.* 19.

Quoniam enim ſive Angeli, ſive Archangeli, ſive Throni, ſive Dominationes, ab eo qui ſuper omnes eſt Deus, & conſtituta ſunt & facta *per Verbum ejus*, Joannes quidem ſic ſignificavit; —— *omnia per eum facta ſunt, & ſine eo factum eſt nihil.* Id. lib. 3. cap. 8.

In unum verum Deum credentes, fabricatorem cœli & terræ, & omnium quæ in eis ſunt, per Chriſtum Jeſum Dei filium, *lib.* 3, *cap.* 4.

Δι' ὃν τὰ πάντα ὁ πατὴρ διακοσμεῖ, καὶ συνέχει, καὶ προνοεῖται τῶν ὅλων. *contra Gentes.*

And

And again: *By the Son* (ſaith he,) *and in* [or *through*] *the Spirit, God both made and preſerves all things.*

Διὰ γὰρ υἱῦ ἐν πνεύματι τὰ πάντα ὁ θεὸς συνεστήσατο καὶ συνέχων διαφυλάττει. *contr. Sabell.*

§ XXVII.

Concerning *the Son*, there are Other the *greateſt Things* ſpoken in Scripture, and the *Higheſt Titles* aſcribed to him; even ſuch as include *All divine Powers*, excepting only *Supremacy and Independency*, which to ſuppoſe *Communicable* is an expreſs Contradiction in Terms.

Notes on § 27.

The Word, (ſaith *Juſtin*) *is the firſt Power* (next after God, the Father and Supreme Lord of all,) *and it is the Son.*

Ἡ πρώτη δύναμις (μετὰ τὸν πατέρα πάντων καὶ δεσπότην Θεὸν) ἐστὶν υἱὸς, ὁ λόγος ἐστίν. *Apol.* 1.

See the Texts, which declare;

That He *knows* mens thoughts, N° 554, 557, 562, 564, 565, 573, 589, 599, 605, 614, 627, 657, 669.

That he *knows* things *diſtant*, N° 571.

That he *knows all things*, N° 606, 613.

That he is the *Judge of all*, N° 582, 623.

That it would have been a *Condeſcenſion* in him, to take upon him the *Nature of Angels*, N° 654.

That he *knows* the *Father*, N° 555, 576; even *as* he *is known* of the Father, N° 592.

That he ſo reveals the Father, as that he who *knows Him*, *knows the Father*, N° 590, 598, 600, 603.

That he *takes away* the *Sin* of the *World*, N° 570.

That he *forgave Sins*, and called *God* his *own Father*, N° 580, 649, 650.

That

That *All things* are *His*, No 604, 608, 655, 656.
That he is *Lord of All*, No 620, 621*, 622, 630, 633, 638, 651, 652, 665, 679, 681.
That he is *the Lord of Glory*, No 626, 663.
That he *appeared* of *Old* in *the perſon of the Father*, No 616, 617, 618, 597.
That he is *Greater than the Temple*, No 556.
That he is *the ſame for ever*, No 652, 662.
That he *hath the Keys of Hell and of Death*, No 667.
That he *hath the ſeven Spirits of God*, No 670, 674.
That he is *Alpha and Omega*, the *Beginning and the End*, No 666, 667, 668, 686,
That he is *the Prince of Life*, No 615.
That *he* and *his Father* are *One*, [i.] No 594, 595, 609, 610, 611.
That *he* is *in the Father*, and *the Father in Him*, No 596, 600, 602, 610, 611.
That he is *the Power and Wiſdom of God*, No 625, 644.
That he is *Holy and True*, No 671, 672.
That he is *in the midſt of them who meet in his Name*, No 558, 621, 624, 648.
That he *will be with them always, even unto the end*, No 560.
That he *will work with them* and *aſſiſt them*, No 563, 640, 643.
That he *will give them a Mouth and Wiſdom*, No 566.
That he *will give them what they ask in his Name*, No 601.
That he *hath Life in himſelf*, No 583, 667.
That he *hath power to raiſe up himſelf*, No 572, 593.
That he *will raiſe up his Diſciples*, No 582, 585, 587.
That he *works as the Father works*, and *does All as He doth*, No 579, 581, 582.

That

That he has *all Power in Heaven and in Earth*, No 559, 578, 628, 629, 639, 646, 653, 664, 671.

That he is *above all*, No 577, 633, 638, 642.

That he *ſits on the Throne*, and *at the right hand*, of *God*, No 633, 647, 652, 659, 666, 661, 664, 673, 676.

That he was *before Abraham*, No 591.

That he *was in the Beginning with God*, No 567.

That he *had glory with God before the World was*, No 607, 612.

That he was *in the Form of God*, No 638.

That *he came down from Heaven*, No 574, 584, 586, 588; and *is in Heaven*, No 575.

That he is *the Head, under whom all things are reconciled to God*, No 632, 633, 635, 636, 642, 646.

That *in him dwelleth the Fulneſs of the Godhead*, No 642, 645.

That he is *the Image of God*, No 631, 641, 652.

That he is *in the Boſom of the Father*. No 569.

That *his generation None can declare*, No 619, 658.

That he is *the Word of God*, No 680, 535; the *Son of God*, No 561; the *only-begotten Son*, No 568; the *firſt-born of every Creature*, No 641, 642, 672.

See *alſo the Texts, wherein are joined together*

The *Kingdom* of *Chriſt* and of *God*, No 637, 677.

The *Throne* of *God* and of *the Lamb*, No 684, 685.

The *Wrath* of *God* and of *the Lamb*, No 675.

The *Firſt fruits* to *God* and *to the Lamb*, No 678.

God and *the Lamb*, the *Light* of the new Jeruſalem, No 683.

God and *the Lamb*, the *Temple* of it, No 682.

In order to underſtand rightly and conſiſtently, *how*, and *in what Senſe*, in ſeveral of theſe paſſages, many of the *ſame Powers* are aſcribed to *Chriſt*, which in other paſſages are repreſented as peculiar Characters of the Perſon of the *Father*; it is to be ob-

obſerved, that with each one of the Attributes of the *Father*, there muſt always be underſtood to be connected the Notion of *Supreme and Independent*; but the Titles aſcribed to the *Son*, muſt always carry along with them the Idea of being *communicated* or *derived*. Thus, for example, when *All Power* is aſcribed to the *Father*; 'tis manifeſt it muſt be underſtood abſolutely, of Power *Supreme and Independent*: But when the *Son* is affirmed to have *All Power*, it muſt always be underſtood (and indeed in Scripture it is generally *expreſt*) to be *derived to him from the Supreme Power and Will of the Father*. Again; When *the Father* is ſaid to *create the World*, it muſt always be underſtood, that He *of his own original Power* created it by the Son: But, when *the Son* is ſaid to *create the world*, it muſt be underſtood that he created it *by the Power of the Father*. See and compare § x *above*, with *this whole* § xxvii; and the Texts *there* cited, with thoſe referred to *here*; particularly No 447, 362, 58, 669, and 789.

§ XXVIII.

The *Holy Spirit* is deſcribed in the New Teſtament, as the immediate *Author* and *Worker* of *All Miracles*, even of thoſe done by our *Lord himſelf*; and as the *Conductor* of Chriſt in all the Actions of his Life, during his State of *Humiliation* here upon Earth.

See the Texts, wherein he is declared to be;

The immediate *Author* and *Worker* of *all Miracles*, No 996, 997, 1001, 1009, 1011, 1012, 1014, 1015, 1016, 1017, 1018, 1019, 1021.

Even of thoſe done by *Chriſt* himſelf, No 1000, 1010, 1013, 1023.

And the *Conductor* of Chriſt, in all the Actions of his Life here upon earth, No 998, 999, 1002, 1003, 1004, 1005, 1006, 1007, 1008, 1010, 1020, 1022.

§ XXIX.

§ XXIX.

The *Holy Spirit* is declared in Scripture to be the *Inſpirer* of the *Prophets and Apoſtles*, and the Great *Teacher and Directer* of the *Apoſtles* in the whole Work of their Miniſtry.

See the Texts, No 1024 —— 1073.

§ XXX.

The *Holy Spirit* is repreſented in the New Teſtament, as the *Sanctifier* of all Hearts, and the *Supporter and Comforter* of good Chriſtians under all their Difficulties.

See the Texts, No 1074 —— 1120.

XXXI.

Concerning the *Holy Spirit* there are Other *Greater things* ſpoken in Scripture, and *Higher Titles* aſcribed to him, than to any *Angel*, or *any other Being whatſoever*, except the *only-begotten Son of God.*

See the Texts, wherein it is declared;

That *Blaſphemy againſt him is unpardonable*, No 1121.

That he is *Eternal*, No 1132*.

That he is *the Power of the Higheſt*, No 1122.

That he is the *Spirit of Truth*, *which proceedeth from the Father*, No 1124, 1125, 1136; and *which the World cannot receive*, No 1123.

That to *lie to Him*, is the ſame thing as to *lie unto God*, No 1126.

That to *reſiſt Him*, is the ſame thing as to *reſiſt God*, No 1127.

That he *gave Injunctions to the Church*, No 1128.

That he is *the Spirit of Glory and of God*, No 1135.

That he *knows the Mind of God, as perfectly as a Man knows his own mind*, No 1129. That

That mens *Bodies*, by being *Temples of the Spirit*, are *Temples of God*, No 1130, 1131.

That he is *the Author of Liberty and Knowledge*, No 1132.

That he *reveals things which even the Angels deſire to look into*, No 1133.

That he *raiſeth the dead*, No 1134.

See more, beneath; § 53.

§ XXXII.

The Perſon of the *Holy Ghoſt*, is no where in Scripture expreſsly ſtiled, *God*.

See the Text, No 66.

The *Reaſon* of This, ſee above in the Notes on § 25.

There is indeed One Text, (but 'tis a wonderful Inſtance of the Corruption of the *Latin* Copies,) cited by *Ambroſe*. John 3, 6. *That which is born of the Fleſh, is Fleſh, BECAUSE IT IS BORN OF THE FLESH: And That which is born of the Spirit, is Spirit, BECAUSE THE SPIRIT IS GOD.* So *Ambroſe*, in his Comment, underſtands the interpolated Words.

Quod natum eſt ex carne, Caro eſt; quia de Carne natum eſt. *Et quod natum eſt de Spiritu, Spiritus eſt*; *QUIA DEUS SPIRITUS EST.* Ambroſ. de Spiritu Sancto, lib. 3. cap. 11.

For Thus he argues. *This place* (ſays he) *ye Arians do ſo expreſly teſtify to be ſpoken of the Spirit, that ye take it away out of your Copies; And I wiſh ye ſtruck it out of your own*

Quem locum ita expreſſe Ariani teſtificamini eſſe de Spiritu, ut eum de veſtris codicibus auferatis: Atq; utinam de veſtris, & non etiam de Eccleſiæ codicibus tolleretis.

Copies only, and not out of the Books of the Church, [the Church of *Milan.*] —— *And perhaps ye have done the ſame thing in the Eaſt too. But though ye have been able to take away the words, yet ye cannot take away the Faith.* Theſe words of *Ambroſe* demonſtrate, (quite contrary to what He imagined,) that there had been indeed a corruption of the Text, not by Some having *taking away* any words, but by Others (either careleſly, or in the over-heat of their Zeal) having *added* to the Latin Texts, words which in the Original never were there. And 'tis a ſtrange Inſtance of the *Ignorance* of That Great Man, and of the *Latin* Church at That Time, to be impoſed upon ſo far, as to receive even into the publick Books of their Church, ſo manifeſt an Interpolation.

—— Et fortaſsè hoc etiam in Oriente feciſtis. Et literas quidem potuiſtis abolere; ſed fidem non potuiſtis auferre. *Ibid.*

§ XXXIII.

The Word, *God,* in Scripture, never ſignifies a complex Notion of *more perſons* [or *Intelligent Agents*] *than One*; but always means *One perſon only, viz.* either the perſon of the *Father* ſingly, or the perſon of the *Son* ſingly.

See the Texts, No 1 —— 441, and 533 —— 545.

§ XXXIV.

The *Son,* whatever his metaphyſical Eſſence or Subſtance be, and whatever divine Greatneſs and Dignity is aſcribed to him in Scripture; yet in This He is evidently *Subordinate* to the *Father,* that *He derives* his *Being* and Attributes from the *Father,* the *Father* Nothing from *Him.*

See the Texts, No 769, 789, 798, 801, 937, 950, 953, 986, 992; *and* 756 —— 995.

See

See above, § 5, & 7, & 12; and beneath, § 35 & 36.

Notes on § 34.

Among *Men*, (as I have obſerved above,) a *Son* does not, *properly* ſpeaking, *derive* his *Being* from his *Father*; *Father*, in *This* Senſe, ſignifying *merely* an *Inſtrumental*, not an *Efficient* Cauſe. But *God*, when *He* is ſtiled *Father*, muſt Always be underſtood to be [αἰτία] a *True* and *Proper* Cauſe, *really* and *efficiently* giving Life. Which Conſideration, clearly removes the *Argument* uſually drawn from the *Equality* between a *Father and Son* upon Earth.

Concerning this *Supremacy* of the *Father*, as being alone [αὐτόθεος, ἀγέννητος, τέλειος, ἀνενδεὴς, αἰτία, ἀρχὴ, ῥίζα, πηγὴ, ἀρχέτυπον,] *God of himſelf*, *Underived*, *Perfect in himſelf*, *Independent*; the *Cauſe*, the *Principle*, the *Root*, the *Fountain*; the *Original*, whereof *the Son is the Image*; *&c.* the Antients expreſs themſelves after the following manner.

The Nature of the Son (ſaith Clemens Alexandrinus) *hath in it the greateſt Perfection, and Holineſs, and Dominion, and Authority, and Majeſty, and Beneficence; as being moſt cloſely allied to Him who Alone is* Supreme over all.

Τελειοτάτη ἡ, καὶ ἀγιωτάτη, καὶ κυριωτάτη, καὶ ἡγεμονικωτάτη, καὶ βασιλικωτάτη, καὶ εὐεργετικωτάτη ἡ υἱοῦ φύσις, ἡ τῷ μόνῳ παντοκράτορι ἀφθεκτως συνεχομένη. *Strom.* 7.

And Juſtin: *God Alone* (ſays he) *is* Unbegotten *and* **Immortal*, *and for* That Reaſon *he is God.*

Μόνος ἀγέννητος καὶ ἄφθαρτος ὁ θεὸς, καὶ διὰ τοῦτο θεός ἐστι. *Dial. cum Tryph.*

* 1 *Tim.* 6, 16.

And Origen; *We affirm the Son* (ſays he,) *not*

Φαμὲν τὸν υἱὸν οὐκ ἰσχυρότερον τοῦ πατρὸς, ἀλλ' ὑποδεέστερον· καὶ

to be more powerful, but leſs powerful than the Father: And this we do in obedience to his own words, My Father which ſent me is greater than I.——*But when we conſider our Saviour as God the Word,* [in *Gelenius*'s tranſlation 'tis *Dei Verbum*, as if he read it, not θεὸν λόγον, but θεοῦ λόγον, *the Word of God,*] *and Wiſdom and Righteouſneſs and Truth; we then indeed exalt his kingdom, over All who are ſubject to him as having theſe Titles; but not over his God and Father, to whom on the contrary He Himſelf is ſubject.*

τοῦτο λέγομεν, αὐτῷ πειθόμενοι εἰπόντι, τὸ, ὁ πατὴρ ὁ πέμψας με μείζων μού ἐστί.——Κρατεῖν δὲ φαμὲν τὸν σωτῆρα μάλιστα, ὅταν νοῶμεν αὐτὸν θεὸν λόγον καὶ σοφίαν καὶ δικαιοσύνην καὶ ἀλήθειαν, πάντων μὲν τῶν ὑποπεπαγμένων αὐτῷ καθ' ὅ παῦλός ἐστιν· ἀλλ' οὐχὶ καὶ τοῦ κρατοῦντος αὐτὸν πατρὸς καὶ θεοῦ. *contr. Celſ. lib.* 8.

And Novatian: *Whatſoever the Son is, he is not of himſelf; becauſe he is not Self-exiſtent: But he is of the Father, becauſe Begotten of him. So that whatever we ſtile him, whether the Word, or the Power, or the Wiſdom, or the Light, or the Son; yet whatever He is, he is no otherwiſe than (as we before ſaid) from the Father.*

Unbegotten

Quicquid eſt [filius,] non ex ſe eſt, quia nec innatus eſt; ſed ex patre eſt, quia genitus eſt: Sive dum Verbum eſt, ſive dum Virtus eſt, ſive dum Sapientia eſt, ſive dum Lux eſt, ſive dum Filius eſt; & quicquid horum eſt, non aliunde eſt, quàm (ſicut diximus jam ſuperiùs) ex Patre. *De Trin. cap* 31.

And Alexander Biſhop of Alexandria: *Let no man imagine, that the phraſe,* Always was, *leads to any ſuch notion as if the Son was* Self-exiſtent. *For neither the word,* Was; *nor,* Always; *nor,* Before all

Unbegotten

Μήτις τὸ Ἀεὶ ὢν ὡδέ πως ὑπόνοιαν ἀγεννήτου λαμβανέτω· ——— Οὔτε γὰρ τὸ Ἦν, οὔτε τὸ Ἀεί, οὔτε τὸ Πρὸ αἰώνων, ταὐτόν ἐστι τῷ Ἀγεννήτῳ· ἀλλ' οὐδ' ὅπερ ἂν ἀνθρώπων ἔννοια ὀνοματοποιήσαι σπουδάσει, δηλοῖ τὸ Ἀγέννητον. —

Ages;

Ages; *is of the ſame ſignification, as* Self-exiſtent: *Nor can any other words which the mind of man can invent, come up to the Notion of* Self-exiſtence. *Therefore we muſt reſerve to the* Self-exiſtent Father *This peculiar Dignity, that No One is the Cauſe of his Exiſtence. Yet not denying the Divinity of the Son: but aſcribing to Him, who is the expreſs Image of the Father, an exact Likeneſs in all things; Only reſerving to the Father the peculiar Property of* Self-exiſtence; *as our Saviour himſelf declares,* My Father is Greater than I.

Οὐκοῦν τῷ μὴ Ἀγεννήτῳ πατρὶ οἰκεῖον ἀξίωμα φυλακτέον, μηδενὶ δὲ εἶναι αὐτῷ τὸ αἴτιον λέγοντας. —— Τὴν μόνῃ θεότητα αὐτοῦ [υἱοῦ] μὴ παραιτώμεθα, ἀλλὰ τῇ εἰκόνι καὶ τῷ χαρακτῆρι δὲ πατρὸς ἀπηκριβωμένην ἐμφέρειαν κατὰ πάντα ἀναπτύττες· τὸ δὲ ἀγέννητον τῷ πατρὶ μόνον ἰδίωμα παρεῖναι δοξάζοντες, ἅτε δὴ καὶ αὐτοῦ φάσκοντος σωτῆρος, ὁ πατήρ μου μείζων μού ἐστιν. *Epiſt. ad Alex. apud Theodorit. lib.* 1.

Un begotten

And Conſtantine the Great: *The Father, is the* Cauſe *of the Son; and the Son, is* Cauſed *by him.*

Αἰτία μὲν υἱοῦ, ὁ πατήρ· αἰτιατὸν δὲ, ὁ υἱός. *Orat. ad Sanctorum cœtum, apud Euſeb.*

And Euſebius: *The Father is Perfect of Himſelf, and Firſt, as Father, and as the Cauſe of the Son's Subſiſtence; not receiving any thing from the Son, to the compleating of his own Divinity. But the Son, as being Derived from a Cauſe, is Second to him whoſe Son he is; having received from the Father both his Being, and his being Such as he is.*

Καὶ ὁ μὲν καθ' ἑαυτὸν τέλειος καὶ πρῶτος, ὡς πατὴρ, καὶ τοῦ δὲ υἱοῦ συστάσεως αἴτιος· οὐδὲν εἰς συμπλήρωσιν τῆς ἑαυτοῦ θεότητος ἀπὸ δὲ υἱοῦ λαμβάνων. Ὁ δὲ ὡς ἐξ αἰτίου μεγάλου υἱὸς, δεύτερος δὲ ἐστιν ὁ υἱὸς καθέστηκεν, παρὰ δὲ πατρὸς καὶ τὸ εἶναι καὶ τοιόσδε εἶναι εἰληφώς. *Demonſt. Evang. lib.* 4. *c.* 3.

And Athanaſius: *The Nature of God, is the*

Αἰτία ἐστὶν ἡ δὲ θεοῦ φύσις, καὶ δὲ υἱοῦ καὶ τοῦ ἁγίου πνεύ-

Cauſe *both of the Son and Holy Spirit, and of all Creatures.*

And again: *The Father, having his Being Perfect* [of himſelf,] *and Indefectible* [or *Independent*;] *is the Root and Fountain of the Son and Spirit.*

And the Synod of Sardica: *The very Name of Father, implies ſomething Greater than that of Son.*

And Hilary: *Who will not confeſs that the Father is Superior? He that is Unbegotten, than he that is Begotten? The Father, than the Son? He that Sent, than he that is ſent by him? He that commands, than he that obeys? Our Saviour himſelf teſtifies This to us, ſaying,* My Father is greater than I.

And Baſil: *The word* Father, *what elſe does it ſignify, but the Cauſe and Original of That which is begotten of him?*

Again: *We affirm that, according to the natural order of Cauſes and Effects, the Father muſt have the Preheminence before the Son.*

And again: *We know but One Unbegotten, and One Original of All things; even the Father of our Lord Jeſus Chriſt.*

ματος, καὶ τῆ κτίσεως πάσης. *Diſſertat. Orthodoxi & Anomœi.*

Ἀλλ' ἐπὶ μὲν ὁ πατὴρ, τέλειον ἔχων τὸ εἶναι, καὶ ἀνεκλιπὲς, ῥίζα καὶ πηγὴ τοῦ υἱοῦ καὶ τοῦ πνεύματος. *Orat. contr. Sabell.*

Αὐτὸ τὸ ὄνομα τοῦ πατρὸς, μεῖζόν ἐστι τοῦ υἱοῦ. *Apud Theodorit. lib. 2. c. 8.*

Quis Patrem non potiorem confitebitur, ut ingenitum à genito, ut Patrem à filio, ut eum qui miſerit ab eo qui miſſus eſt, ut volentem ab ipſo qui obediat? & ipſe nobis teſtis eſt, *Pater major me eſt.* De Trin. l. 3.

Τὸ δὲ πατὴρ τί ἄλλο σημαίνει, ἢ ἐχὶ τὸ αἰτία εἶναι καὶ ἀρχὴ τοῦ ἐξ αὐτοῦ γεννηθέντος; *contr. Eunom.* 1.

Ἡμεῖς δὲ, κατὰ μὲν τὴν τῶν αἰτίων πρὸς τὰ ἐξ αὐτῶν χύσιν, πρωτεύειν τὸν πατέρα τοῦ υἱοῦ φαμέν. *Ibid.*

Ἕνα γὰρ οἴδαμεν ἀγέννητον, καὶ μίαν τῶν πάντων ἀρχὴν, τὸν πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. *Epiſt.* 78.

And

And, among Moderns, the Learned Bp *Pearſon*: *In the very Name of Father* (ſaith he) *there is ſomething of eminence, which is not in that of Son; and ſome kind of priority we muſt aſcribe unto him whom we call the Firſt, in reſpect of him whom we term the Second Perſon: And as we cannot but aſcribe it, ſo* muſt *we endeavour to preſerve it.* Expoſ. on Creed, p. 34.

Again: *The Son has his Being from the Father, who Only hath it of Himſelf, and is the Original of all Power and Eſſence in the Son.* I can of mine own ſelf do nothing, *ſaith our Saviour; becauſe He is not of Himſelf: And whoſoever receives his Being, muſt receive his Power from another,* pag. 34.

Again, *We muſt not therefore ſo far endeavour to involve our ſelves in the darkneſs of this myſtery, as to deny That Glory which is clearly due unto the Father; whoſe preheminence undeniably conſiſteth in this, that he is God not of any other, but of himſelf; and that there is no other perſon who is God, but is God of Him. It is no diminution to the Son, to ſay he is from another; for his very Name imports as much: But it were a diminution to the Father, to ſpeak ſo of Him: And there muſt be ſome Preheminence, where there is place for Derogation. What the Father is, he is from None; what the Son is, he is from Him: What the firſt is, he giveth; what the ſecond is, he receiveth. The Firſt is a Father indeed by reaſon of his Son, but he is not God by reaſon of him; whereas the Son is not only ſo* [*viz.* a Son] *in regard of the Father, but alſo God by reaſon of the ſame,* pag. 35.

Again: *Which Order* [*viz.* the Priority of the Father] *hath been perpetuated in all Confeſſions of Faith, and is for ever inviolably to be obſerved. For that which is not inſtituted or invented by the Will or Deſign of man, but founded in the Nature of Things themſelves; is not to be altered at the pleaſure of Man. Now this Priority doth properly and naturally reſult from the Divine Pater-*

nity; ſo that the Son muſt neceſſarily be Second unto the Father, from whom he receiveth his origination; and the Holy Ghoſt, unto the Son. pag. 37.

Again: *The Difference conſiſteth properly in This; that as the Branch is from the Root, and the River from the Fountain, and by their origination from them receive that Being which they have; whereas the Root receiveth nothing from the Branch, or Fountain from the River: So the Son is from the Father, receiving his Subſiſtence by Generation from him; the Father is not from the Son, as being what he is from None.* pag. 38.

Again: *It is moſt reaſonable* (ſaith he) *to aſſert, that there is but One perſon who is from None; and the very generation of the Son and proceſſion of the Holy Ghoſt undeniably prove, that neither of thoſe Two can be That perſon. For whoſoever is generated, is from Him which is the Genitor; and whoſoever proceedeth, is from Him from whom he proceedeth; whatſoever the Nature of the generation or proceſſion be. It followeth therefore, that This perſon is the* Father; *which name ſpeaks nothing of dependence, nor ſuppoſeth any kind of priority in another.* —— *From hence* He *is ſtiled* One God, *the* True God, *the* Only True God, *the* God and Father of our Lord Jeſus Chriſt. *pag.* 40.

Again: *Which as it is moſt true,* [that the Father is the *One God,*] *and ſo fit to be believed; is alſo a moſt neceſſary Truth, and therefore to be acknowledged, for the avoiding multiplication and plurality of Gods. For if there were more than One, which were from None; it could not be denied but there were more Gods than One. Wherefore This origination in the divine Paternity, hath Antiently been look'd upon as the Aſſertion of the Unity.* pag. 40.

And again: *There can be but One Perſon originally of Himſelf ſubſiſting* ——, *becauſe a Plurality of more perſons ſo ſubſiſting wou'd neceſſarily infer a Plurality of Gods.* —— *The Father of our Lord Jeſus Chriſt is originally*

nally God, as not receiving his eternal Being from any other. Wherefore it neceſſarily follows that Jeſus Chriſt, who is certainly not the Father, cannot be a perſon ſubſiſting ——— originally of himſelf. ——— The Father hath the Godhead, not from the Son nor any Other; whereas the Son hath it from the Father. pag. 134. [See more above, *Part* I, in the Notes on the Text, No 414.]

And the learned Biſhop Bull: *The Father* (ſaith he) *is rightly ſtiled the* Whole, *as being the Fountain of Divinity. For the Divinity which is in the Son and in the Holy Spirit, is the Father's Divinity, becauſe derived from Him.*

Again: *This Aſſertion* [of the Son's Subordination] *is particularly to be heeded, upon the account of ſome Modern Writers, who earneſtly contend that the Son may properly be ſtiled* God of Himſelf: *Which Opinion is both contrary to their own hypotheſes who maintain it, and to the Catholick Doctrine.*

Again: *Which Things manifeſtly denote ſome Superiority of the Father over the Son, even in That reſpect wherein he is moſt properly the Son of God.*

Again: *He* [viz. the Father] *is derived from*

Nam *Totum* rectè dicitur Pater, quâ eſt πηγὴ θεότητος· ſiquidem Divinitas, quæ in Filio eſt & in Spiritu Sancto, Patris eſt, quia à Patre derivatur. *Defenſ. Sect.* 2. *cap.* 8. § 5.

Hæc autem Theſis notatu imprimis digna eſt propter Neotericos quoſdam, qui filium propriè dici poſſe αὐτόθεον, hoc eſt, *à Seipſo Deum*, pertinaci ſtudio contendunt. Hæc ſententia tum ipſorum hypotheſibus qui illam defendunt, tum Catholico conſenſui repugnat. *Ibid. Sect.* 4 *cap.* 1. § 7.

Quæ ἰδιοχὴν quandam Patris ſupra Filium etiam quâ maximè propriè Dei filius eſt, manifeſtè ſignificant. *Ibid. Sect.* 4. *cap.* 2. § 3.

A nullo ille ortus principio, nulli ſubjectus eſt;

no Original, is ſubject to None; and can no more be ſaid to be ſent by Any, than to be begotten of Any. On the contrary the Son of God, on That very Account, becauſe he is begotten of God the Father; derives all his Dignity from the Father. Nor is it at all leſs honourable for him to be ſent by the Father, than to be begotten of him.

neq; magis ab alio miſſus, quam ab alio natus dici poteſt. Contrà Filius Dei, quà ex Deo Patre natus, eo certè nomine Patri ſuam omnem auctoritatem, acceptam refert; neque minùs ipſi honorificum à Patre mitti, quàm ex Patre naſci. *Ibid. Sect.* 4. *cap.* 3. § 4.

And again: *That prudent man* [viz. Euſebius] *took care here* [*viz.* in his Creed,] *as almoſt every where elſe, to guard againſt the Sabellians; in ſo aſſerting the true divinity of the Son, as at the ſame time to reſerve entire to God the Father the prerogative of being Alone* God of Himſelf [*or*, God Self-exiſtent,] *and thereby to diſtinguiſh the Father from the Son. In which, the Nicene Council agreed with him.*

Scilicet homo catus hîc, ut ubique ferè aliàs, Sabellianis occurrendum cenſuit, veram Filii divinitatem ita adſerendo, ut interim Deo Patri ſua prærogativa, quâ nempe ipſe ſolus αὐτόθεος eſt, hoc eſt, *à ſeipſo Deus*, ſarta tecta conſervetur, eâque prærogativâ Pater à Filio diſtinguatur. Atque in hoc ipſi conſenſerunt Patres Nicæni. *Judicium Eccleſ. cap.* 6, § 5.

And the learned Dr. *Payne*: *The Father is the Only Self-exiſtent unoriginated Being;* —— *whom the Scriptures, Creeds, and Chriſtian Offices call,* God, *abſolutely and by way of Eminence and Prerogative. The Son is produced of the Father, and ſo is not* [αὐτόθεος, or] *God in that Senſe as the Father who is from None; but is God of God.* —— *But,* God, *as it ſignifies a Self exiſtent unoriginated Being,* —— *is predicated only of*

of God the Father. Letter from Dr. *P.* to the Bp of *R.* in Vindic. of his Sermon on Trinity Sunday, *pag.* 15.

§ XXXV.

Every *Action* of the *Son*, both in *making the World*, and in all other his *Operations*; is only the Exercise of the *Father's Power*, communicated to him after an ineffable manner.

See the Texts;

Wherein All his *Authority*, *Power*, *Knowledge* and *Glory*, are declared to be the *Father's*, communicated to Him; No 759, 761, 766, 768, 772, 773, 774, 779, 784, 786, 787, 789, 792, 805, 807, 808, 811, 815, 816, 817, 818, 819, 820, 821, 825, 826, 827, 829, 830, 833, 836, 837, 838, 841, 842, 843, 844, 845, 849, 851, 856, 857, 860, 861, 862, 863, 869, 871, 872, 874, 880, 882, 883, 890, 892, 897, 898, 900, 902, 903, 905, 906, 907, 908, 909, 912, 914, 923, 925, 929, 930, 931, 934, 937, 938, 940, 941, 943, 944, 945, 949, 950, 951, 953, 954, 957, 264, 958, 959, 960, 962, 963, 967, 969, 973, 974, 975, 976, 979, 981, 982, 987, 988, 990, 992, 993, 995.

And those, wherein he is declared to have been *raised from the Dead* by the Power of *the Father*: No 369, 858, 859, 864, 866, 867, 870, 873, 875, 876, 877, 878, 879, 881, 882, 885, 887, 889, 893, 899, 901, 904, 908, 912, 913, 923, 924, 939, 942, 972, 974, 975; *and* 572 *compared with* 593.

See above, § 34; and beneath, § 36.

Notes on § 35.

Since our Lord (ſaith Irenæus) *is the Only Teacher of Truth; we ſhould learn of Him, that the Father is Above All; For, ſaith he, my Father is greater than I.*

Quoniam cùm ſolus verax magiſter eſt Dominus, ut diſcamus per ipſum, ſuper omnia eſſe Patrem; *Etenim Pater*, ait, *major me eſt*. lib. 2. c. 49.

Again: *He of Himſelf freely and* by his own Power, *made and formed and perfected all things;— This is the Only God, who made all things; the Only* [παντοκράτωρ,] *Supreme over all, and Father of all:* —— *Who made all things** by Himſelf, *that is*, by his Word *and* by his Wiſdom, [by his *Son* and his *Spirit*, as he elſewhere expreſſes it;] *even Heaven and Earth and the Sea and all things that are therein.*

* Iſa. 44, 24.

Ipſe a ſemetipſo fecit liberè & ex *ſua poteſtate*, & diſpoſuit & perfecit omnia. —— Solus hic Deus invenitur, qui omnia fecit, ſolus omnipotens & ſolus Pater; —— qui fecit ea *per ſemetipſum*, hoc eſt, *per verbum* & *ſapientiam ſuam*, cœlum & terram & maria, & omnia quæ in eis ſunt, *lib.* 2. *c.* 55.

Now how *God* is ſaid to do thoſe things *by Himſelf*, which he does *by his Son and Spirit*, he thus explains: *God* (ſaith he) *did not want the miniſtry of Angels, in making thoſe things which he determined to make: For he has* Hands of his own *always preſent with him, even his Word and Wiſdom, his* Son *and* Spirit, *by and in whom he does*

Nec enim indigebat horum Deus ad faciendum quæ ipſe apud ſe præfinierat fieri; quaſi ipſe *ſuas* non haberet *manus*. Adeſt enim ei ſemper Verbum & Sapientia, *Filius* & *Spiritus*, per quos & in quibus omnia *liberè & ſponte* fecit. *lib.* 4, *cap.* 37.

does all things according to his own Will. [His meaning is, that the *Son* and *Spirit* exerciſe the *Power* and execute the *Will* of *God*, juſt as a *Man's* own *hands* execute his *Power* and *Will.* Like the Similitude which *St Paul* makes in another caſe ; that *the Spirit of God* knows the *Things* of *God*, as perfectly as a *Man* knows his *own Mind.*]

Again: *By the* Hands of the Father, *that is, by the* Son and Holy Spirit, *is Man made after the Likeneſs of God.*

Per *manus* enim *Patris*, id eſt, per *Filium & Spiritum Sanctum*, fit homo ſecundum ſimilitudinem Dei. *lib.* 5. *c.* 6.

Again: *We believe* (ſaith he) *in One True God, the Maker of Heaven and Earth and of all things which are therein*, by *Jeſus Chriſt the Son of God.*

In unum verum Deum credentes, fabricatorem cœli & terræ & omnium quæ in eis ſunt, *per* Chriſtum Jeſum Dei filium. *lib.* 3, *cap.* 4.

And again: *He who is the Supreme God over All, made and formed all things* by his Word, *which* (ſaith he juſt before) *is our Lord Jeſus Chriſt.*

Ab eo, qui ſuper omnes eſt Deus, & conſtituta ſunt & facta *per Verbum ejus*, ——— qui eſt Dominus noſter *Jeſus Chriſtus.* lib. 3. c. 8.

[Of the *Son's* deriving his *Knowledge*, as well as *Power*, from *the Father* ; ſee the paſſages of *Irenæus*, and *Baſil* cited above, *Part* I, upon the Text, No 773 ; and a paſſage of *Clemens Alexandrinus*, *Strom.* 4. cited below in § 36]

In like manner Clemens Alexandrinus: *All our Lord's Power* (ſaith he) *muſt be referred back to Him who is Supreme over All ; And the Son, if we may ſo ſpeak, is the* Operating Power *of the Father.* [His Meaning is the ſame, as *Irenæus*'s in calling him *The Hand of the Father.*]

Πᾶσα δ' Κυρίου ἐνέργεια ἐπὶ τὸν παντοκράτορα τὴν ἀναφορὰν ἔχει· ὃς ἔστιν, ὡς εἰπεῖν, παρεκτική τις ἐνέργεια ὁ υἱὸς. *Strom.* 7.

And

And Origen: *The immediate Maker of the World, and as it were Builder of it in his own Perſon, is the Son or Word of God: But the Father, who appointed his Son or Word to make the World, is the Principal Author of it.*

Τὸν μὲ ἀφεστεχῶς δημιεργὸν εἶναι τ υἱὸν τ θεᾶ λόγον, ᾗ ὡσπερὴ αὐτέργην τ κόσμυ· τὸν ὃ πατέρα τ λόγυ, τῷ ἀφεστεταχέναι τῷ υἱῷ ἑαυτᾶ λόγῳ ποιῆσαι τ κόσμον, εἶναι πρώτως δημιεργόν. *lib. 6. contr. Celſ.*

And Euſebius: *The Evangeliſt, when he might have ſaid, All things were made by him as the efficient Cauſe; (and again, The World was made By Him;) did not ſo expreſs it, by Him as the Efficient Cauſe; but By* [or *Through*] *him as the Miniſtring Cauſe: that hereby he might refer us to the Supreme Power of the Father, as the Original of all things.*

Δυνάμενος γᾶν ὁ Εὐαγγελιστὴς εἰπεῖν, πάντα ὑπ' αὐτοῦ ἐγένετο· ἐ αὖθις, ᾗ ὁ κόσμος ὑπ' αὐτᾶ ἐγένετο· Οὐχ, ὑπ' αὐτᾶ, ἔφη, ἀλλὰ δι' αὐτᾶ· ἵν' ἡμᾶς ἀναπέμψῃ ἐπὶ τὴν τ ὅλων ποιητικὴν ᾗ πατρὸς αὐθεντίαν. *De Eccleſiaſt. Theol. lib.* 1, *c.* 20. § 3.

And Athanaſius: *God* (ſaith he) *the Maker and Supreme Governour of all things, who is far above all Being and all that the mind of man can conceive, as being Good and Excellent above all things; made Mankind after his own Image,* by *his Word, even* by *our Lord Jeſus Chriſt.*

Ὁ μὲν γᾶ τ παντὸς δημιεργὸς καὶ παμβασιλεὺς Θεὸς, ὁ ὑπερέκεινα πάσης ὐσίας καὶ ἀνθρωπίνης ἐπινοίας ὑπάρχων, ἅπ δὴ ἀγαθὸς καὶ ὑπερκαλ ὢν, λέ τ ἰδίυ λόγυ, ᾗ σωτῆρος ἡμῶν Ἰησᾶ Χριστᾶ, τὸ ἀνθρώπινον γεν κατ' ἰδίαν εἰκόνα ἐποίησε. *contr. Gentes.*

And again: *We acknowledge One only Original of Things; and affirm that*

Μίαν ἀρχὴν ὁ δαμεν, τόνπ δημιεργὸν λόγον φάσκομεν ἔχ ἕτερόν τινα τρόπον ἔχειν ὐσότητ, *the*

the Word, which operates immediately in the Production of things, has no other kind of Divinity [or *Divine Power,*] *but that of the Only God,* [viz. of the Father ;] *becauſe he is derived from him.*

ἢ τὴν ἓ Μόνε Θεοῦ. Δι' ὃ τὸ ἐξ αὐτε πεφυκέναι. *Orat.* 3. *contr. Arianos.*

And again: *The Father* does *all things,* by *the Son, and* in *the Holy Spirit.*

Ὁ μὲν πατὴρ, διὰ τε λόγε, ἐν πνεύματι ἁγίῳ, τὰ πάντα ποιεῖ. *Epiſt. ad Serap.*

And Baſil: *Yet leſt* (ſaith he) *from the greatneſs of the things done by him, we ſhould be moved to imagine that our Lord* [Jeſus Chriſt] *is Unoriginated,* [and ſo himſelf the original Cauſe ;] *what doth He, who hath* Life in himſelf, *ſay of himſelf?* I live by the Father. *And what doth he, who is* the Power of God, *ſay of himſelf?* The Son can do nothing of Himſelf. *And what doth he, who is* perfect Wiſdom, *ſay of Himſelf?* I have received a Commandment, what I ſhall ſay, and what I ſhall ſpeak. *Leading us by all theſe things to the knowledge of the Father, and referring to him the wonderfulneſs of the things done ; that ſo through the Son we may know the Father.*

Ὅμως μέντοι, ἵνα μήποτε ἐκ τε μεγέθες τῶν ὑπ' αὐτε γενομένων εἰς τὸ φαντασθῆναι ἀνάρχον εἶναι τὸν κύριον, τί φησιν ἡ αὐτοζωή ; ἐγὼ ζῶ διὰ τὸν πατέρα· καὶ ἡ τε Θεε δύναμις ; οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτε οὐδέν· καὶ ἡ αὐτοτελὴς σοφία ; ἐντολὴν ἔλαβον τί εἴπω ἢ τί λαλήσω· διὰ πάντων τέτων πρὸς τὴν τε πατρὸς ἡμᾶς σύνεσιν ὁδηγῶν, καὶ τὸ θαῦμα τῶν γενομένων ἐπ' αὐτὸν ἀναφέρων, ἵνα διὰ τε υἱε τὸν πατέρα γνῶμεν. *De Spiritu Sancto, cap.* 8.

Again: *Therefore our Lord ſaith,* All mine are thine ; *as referring to the Father the original Cauſe*

Διὰ τέτο φησὶν ὁ κύριος, τὰ ἐμὰ πάντα σά ἐστιν, ὡς ἐπ' αὐτὸν τὴν ἀρχὴν τῶν δημιεργημάτων ἀναγομένης· καὶ τὰ σὰ ἐμά.

of

of all things. And thine are mine; *as ſignifying, that from the Father was derived to Him the Power of producing things.*

ὡς ὑπεῖδεν αὐτῷ τὸ αἰτίας τὸ δημιουργεῖν καθηκόσης. *Id. Ibid.*

Again: *By This Power* [of the Son,] *all things were produced out of Nothing into Being: Yet not by this Power, as the Original Cauſe: For there is a Power Underived and Unoriginated, which is the Cauſe of That which cauſeth all things: For from the Father is the Son, by whom are all things; and with Him, the Holy Ghoſt is always inſeparably conſidered:* ——— *But the Supreme God over all, has Alone a peculiar diſtinct Character of the manner of his Subſiſtence; as being the Father, and ſubſiſting without Cauſe: and by This character, he is properly diſtinguiſhed.*

Ὅτι δὲ ἐκείνης μὲν πάντα τὰ δυνάμεως ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παρήγετο· ὁ μὲν υἱὸς ἐξ ἐκείνης ἀναίρχως· ἀλλά τις ἐστὶ δύναμις ἀγεννήτως καὶ ἀνάρχως ὑφεστῶσα, ἥτις ἐστὶν αἰτία τοῦ ἁπάντων τῶν ὄντων αἰτίας· ἐκ μὲν τοῦ πατρὸς ὁ υἱὸς, δι' οὗ τὰ πάντα, ὧν πάντοτε τὸ πνεῦμα τὸ ἅγιον ἀχωρίστως συνεπινοεῖται· ——— ὁ δὲ ἐπὶ πάντων θεὸς ἐξαιρετόν τι γνώρισμα τῆς ἑαυτοῦ ὑποστάσεως, τὸ πατὴρ εἶναι καὶ μοναρχίας αἰτίας ὑποστῆναι, μόνῳ ἔχει· καὶ διὰ τοῦτο πάλιν τοῦ σημείου, καὶ αὐτὸς ἰδιαζόντως ἐπιγινώσκεται. *Ad Greg. Nyſſ. Epiſt.* 43.

Again: *If all things* (ſaith he) *depend upon One Original, then whatever is ſaid to be made by the Son, muſt nevertheleſs be referred to the Firſt Cauſe* [viz. the Father.] *So that though we believe all things were brought into Being, by God the Word; yet This does not*

Εἰ δὲ μιᾶς [ἀρχῆς] ἐξήρτηται τὰ ὅλα, τὸ παρὰ τοῦ υἱοῦ γεγενῆσθαι λεγόμενον, πρὸς τὴν πρώτην αἰτίαν τὴν ἀναφορὰν ἔχει· εἰ καὶ πάντα εἰς τὸ εἶναι παρῆχθαι διὰ τοῦ θεοῦ λόγου πιστεύομεν, ἀλλὰ τὸ πάντων αἴτιον εἶναι θεὸν τῶν ὅλων οὐκ ἀφαιρούμεθα. *contr. Eunom. lib.* 2.

at all hinder us from acknowledging that the Supreme God over all [*viz.* the Father,] *is the* [original] *Cauſe of all things.*

And, among Moderns, the Learned Bp Pearſon: *It appeareth clearly* (ſaith he) *that They* [the Antients] *made a conſiderable Difference between the Perſon of the Father,* of whom are all things; *and the Perſon of the Son,* by whom are all things. *pag.* 38.

And again: *In reſpect of the Paternal Priority,* —— *That which is common to the Father, Son, and Holy Ghoſt, may be rather attributed to the Father as the firſt Perſon in the Trinity. In which reſpect the Apoſtle hath made a diſtinction in the phraſe of emanation or production:* To Us there is but One God, the Father, *O F* whom are all things, and we in Him; and One Lord, Jeſus Chriſt, *B Y* whom are all things, and we by him. *And our Saviour hath acknowledged,* The Son can do nothing of Himſelf, but what he ſeeth the Father do. *Which ſpeaketh ſome kind of Priority in Action, according to that of the Perſon. And in this Senſe the Church did always profeſs to believe in God the Father, Creator of Heaven and Earth.* pag. 65.

And the learned Bp Bull: *If He who affirms that the Father, as Father, is the Primary Maker of the World, as having made all things by his Son; muſt be eſteemed an Arian: it will follow that St. Paul himſelf, will ſcarce be clear of Arianiſm; who,* 1 *Cor.* viii. 6, *treating of the diſtinct Parts, (if we may ſo ſay,) which the Father and Son bear in the Creation and Renovation of Things, thus ſpeaks;* To Us there is One

Sanè ſi is, qui dixerit Patrem, quà Pater eſt, primarium eſſe Mundi Opificem, qui hæc univerſa per Filium ſuum condiderit, pro Ariano habendus eſt; vix ab Arianiſmi labe purus erit ipſe Paulus, 1 *Cor.* viii, 6, de partibus, ut ita loquar, Patris & Filii in rerum creatione & renovatione, ſic diſſerens; *Nobis unus eſt Deus Pater, à quo omnia, & nos in ipſo; & unus*

God, the Father, OF whom are all things, and we in him; and One Lord Jeſus Chriſt, BY whom are all things, and we by him. *For 'tis manifeſt that Thoſe words,* Of whom, *do denote the Primary Cauſe. And therefore* Theod. Beza *thus comments upon the Place;* When the *Father* is diſtinguiſhed from the Son, the *Original* of things is aſcribed to *Him.*

Again: *That the Father Alone operates of Himſelf* [by his own proper Power,] *what Catholick can deny? For 'tis the peculiar Property of the Father, to exiſt and operate of Himſelf: But the Son receives from the Father, as from his Original, both his Being and Power of Acting: Upon which Account he is alſo ſaid to work his Works as it were in Imitation of the Father,* Joh. v, 19.

Again: *In all divine Operations, the Son is the Miniſter of the Father: Foraſmuch as He derives his operating Power from God the Father, (who is the Fountain and Original,*

Dominus, Jeſus Chriſtus, per quem omnia, & nos per ipſum. Nam illud ἐξ οὗ, *a quo*, cauſam primariam denotare manifeſtum eſt. Unde & *Theod. Beza* ad locum hæc annotat: *Quum Pater a Filio diſtinguitur, illi Principium tribuitur.* Defenſ. Sect. 12, cap. 9, § 10.

Patrem ſolum αὐτεργεῖν, hoc eſt, a ſeipſo operari, quis Catholicus negaverit? Quippe Patris hoc proprium eſt, ut a Seipſo exiſtat & operetur; Filius verò & eſſe, & operari (ut loquuntur) ſuum, Patri tanquam Auctori acceptum refert. Quo reſpectu etiam Filius dicitur quaſi ex *imitatione* Patris, opera ſua facere: Joh. v, 19. *Ibid. Sect.* 2. *cap.* 13, § 10.

In operationibus divinis omnibus Miniſter eſt Patris filius, quatenus hic a Deo Patre (qui eſt Fons & Origo, ut eſſentiæ, ita operationum divinarum omnium,) operatur;

as of the Eſſence, ſo alſo of all divine Operations;) and the Father operates by Him: And not on the contrary doth the Father derive his operating from the Son, or the Son operate by [or *through*] *the Father.*

ratur; & Deus Pater, per ipſum; non ab ipſo Deus Pater, aut per Patrem ipſe. *Sect.* 4 *cap.* 2, § 2.

And again: *The raiſing up of the Body of Chriſt from the Dead, is alſo aſcribed in Scripture to the Father. What Wonder? For whatſoever the Son doth, he doth it from the Father; And whatſoever the Father doth, he doth it by the Son. For which reaſon alſo the Creation of all things is aſcribed both to the Father and the Son: Namely, becauſe the Father made all things by the Son.*

Reſuſcitatio quidem corporis Chriſti a mortuis, etiam Deo Patri in Scripturis tribuitur. Quid mirum? Quicquid agit Filius, a Patre agit: Quicquid verò facit Pater, per Filium facit. Hinc & Creatio rerum omnium & Patri & Filio tribuitur; quòd ſcilicet Pater per Filium univerſa condidit. *Judic. Eccleſ. c.* 5, § 5.

From what hath been ſaid upon this Head, it appears how all thoſe Texts are to be underſtood, when compared together; wherein the *ſame* Powers or Operations, are aſcribed both to the Father and the Son. As, when 'tis ſaid that the *Father created all things*, and yet *all things were created by the Son*, [viz. the *Father* created all things *by* the *Son*.] That *the Father hath Life in Himſelf*, and *the Son alſo hath Life in himſelf*, [*viz.* the Father hath *GIVEN him to have Life in himſelf*, Joh. v, 26.] That *God ſhall judge the World*, and *Chriſt ſhall judge the World*, [viz. *God ſhall judge the ſecrets of men by Jeſus Chriſt*, Rom. ii, 16; and, *The Father —— hath committed all judgment unto the Son*, Joh. v, 22.] That *the Father raiſeth up the dead and quickneth them*, and *the Son* alſo *quicken-*

quickeneth whom he willeth, [*viz.* becauſe *the Father loveth the Son, and ſheweth him all things that himſelf doth*; Joh. v; 19, 20, 21.] That *God raiſed up Chriſt*, and yet *Chriſt raiſed up himſelf*, [viz. *He had power to lay down his Life, and he had power to take it again*, becauſe *This commandment he had received of his* Father, Joh. x, 18.] That it is the *Father's* property to *know the Hearts*, Acts xv, 8; and yet that the *Son* alſo is *He that ſearcheth the Hearts*, Rev. ii, 23, [See the Text, No 669.] That the *Father* is the *Only Potentate*, 1 *Tim.* vi, 15; and yet that the Son alſo hath *All Power*, and is *Lord of all*, Acts x, 36. That the Father *Only hath Immortality*, 1 Tim. vi, 16; and yet *of Chriſt's Kingdom there ſhall be no End*, Luke i, 33. That the *Father* is the *One God*, 1 Cor. viii, 6; and yet that the *Son* alſo is *God*, Joh. i, 1. That the *Father* is the *One Lord*, Mar. xii, 29; and yet that we have Another *Lord*, v. 36. That the *Father* is our *Only Saviour*, Iſa. xliii, 11; Hoſ. xiii, 4: And yet *God our Saviour* (Tit. iii, 4, 6,) ſaves us—— *through Jeſus Chriſt our Saviour*. And the Like.

§ XXXVI.

The *Son*, whatever his metaphyſical Nature or Eſſence be; yet, in this whole Diſpenſation, in the Creation and Redemption of the World, acts in all things according to the *Will*, and by the *Miſſion* or *Authority* of *the Father*.

See the Texts, No 756, 757, 758, 760, 763, 764, 765, 770, 771, 775, 776, 777, 778, 780, 781, 782, 783, 785, 788, 790, —— 806, 809, 812, 813, 814, 815, 819, 822, 823, 824, 829, 831, 832, 834, 835, 839, 840, 842, 846, 847, 848, 850, 852, 853, 855, 857, 865, 866, 875, 884, 886, 888, 891, 896, 910, 914, 915, 916, 918, 920, 921, 924, 928, 932, 933, 938, 945, 946, 947, 948, 952, 956, 959, 962, 966, 973, 978, 981, 983, 984, 985, 995.

See above, § 34 & 35.

Notes

Notes on § 36.

That theſe Texts which mention *Chriſt's* being *ſent* or *given* by the Father, are to be underſtood, not of Chriſt conſidered *partially* in his *humane* State, but of his *Whole Perſon* in every Capacity, appears from hence; that *the Spirit*, who *never* was incarnate, is yet no leſs uſually declared to be *given* or *ſent*; and that our Lord is not only truly affirmed to be ſent *in the Fleſh*, but alſo ſent *To take upon him our Fleſh*, (which can be properly ſpoken only of That Nature, which he had before his actual incarnation:) According to thoſe expreſſions of the Church, (Coll. for 6th *Sund.* in *Lent*,) *Almighty and Everlaſting God, who haſt ſent thy Son our Saviour Jeſus Chriſt, TO take upon him our Fleſh*; And (Coll. on *Chriſtmas-Day*,) *Almighty God, who haſt given us thy only-begotten Son, TO take our Nature upon him.*

Jeſus Chriſt, (ſaith Juſtin Martyr,) *is the Only properly begotten Son of God, being his Word, and Firſt-born, and Power; and by the* Will *of God, he became Man.*

Again: *He was made Man, of the Virgin, by the* Will *of his Father, for the Salvation of Them that believe on him.*

Again: *They* [the Patriarchs] *did not ſee the Father and ineffable Lord of All things abſolutely, even of Chriſt himſelf; but* [they ſaw only] *Him, who*

Ἰησοῦς Χριστὸς μόνος ἰδίως υἱὸς τοῦ θεοῦ γεγέννηται, λόγος αὐτοῦ ὑπάρχων, καὶ πρωτότοκος, καὶ δύναμις, καὶ τῇ βουλῇ αὐτοῦ γενόμενος ἄνθρωπος, &c. *Apol.* 2.

Διὰ παρθένου ἄνθρωπος γενόμενος κατὰ τὴν τοῦ πατρὸς βουλὴν, ὑπὲρ σωτηρίας τῶν πιστευόντων αὐτῷ. *Ibid.*

Οὐ τὸν πατέρα καὶ ἄῤῥητον κύριον τῶν πάντων ἁπλῶς, οὐδὲ αὐτὸν τὸν Χριστόν, ἀλλ' ἐκεῖνον τὸν κατὰ βουλὴν τοῦ ἐκείνου καὶ θεὸν ὄντα, υἱὸν αὐτοῦ καὶ ἄγγελον, ὡς τὸν ὑπηρετοῦντα τῇ γνώμῃ αὐτοῦ· ὃν

by the Will *of the Father is both God, and his Son and Meſſenger, as Miniſtring to his* Will; *who alſo by the Man, of the Virgin.*

καὶ ἄνθρωπον γενηθῆναι ἀλλὰ τοῦ παρθένου βουλήματι. *Dial. cum Tryph.*

Again: *He who (as I have before ſhown,) appeared to Abraham and to Jacob, miniſtring to the* Will *of the Creator of all things; and at the judgment of Sodom, miniſtring likewiſe to his* Will.

Ὁ ἀποδεικνὺς ὑμῖν ἄφθη τῷ Ἀβραὰμ καὶ τῷ Ἰακὼβ, τῇ τοῦ κτίσαντος τὰ ὅλα βουλήσει ὑπηρετῶν, καὶ ἐν τῇ κρίσει τῶν Σοδόμων τῇ βουλῇ αὐτοῦ ὁμοίως ὑπηρετήσας. *Ibid.*

Again: *All theſe Titles He has,* [*viz.* Word, Angel, &c.] *from his miniſtring to the Father's* Will, *and from his being begotten by the* Will *of the Father.*

Ἐκεῖνα γὰρ πάντα ἐπονομάζεσθαι, ἐκ τοῦ τῇ πατρικῇ βουλήματι, καὶ ἐκ τοῦ ἀπὸ τοῦ πατρὸς βουλήσει γεγεννῆσθαι. *Ibid.*

Again: *I have ſhown that This perſon, who appeared to Abraham, Iſaac, and Jacob, and is ſtiled* God *in Scripture, is ſubject to his Father and Lord, and miniſters to his* Will.

Ἀποδέδεικται ὑπὸ τοῦ πατρὶ καὶ κυρίῳ πάντων, καὶ ὑπηρετοῦντι τῇ βουλῇ αὐτοῦ, οὗτος ὁ ὀφθεὶς τῷ τε Ἀβραὰμ, καὶ τῷ Ἰσαὰκ, καὶ τῷ Ἰακὼβ, καὶ τοῖς ἄλλοις πατριάρχαις ἀναγεγραμμένος Θεός. *Ibid.*

And Irenæus: *He commanded,* (ſaith he,) *and they were created. Now to Whom did he give this Commandment? even to his Word, which* (as he ſaid juſt before) *is our Lord Jeſus Chriſt.*

Quoniam ipſe præcepit, & creata ſunt: —— Cui ergò præcepit? Verbo ſcilicet, —— qui eſt Dominus noſter Jeſus Chriſtus. *lib.* 3, *c.* 8.

Again: *The Son, miniſtring to the Father, per-*

Omnia autem Filius adminiſtrans Patri perfi-

forms

forms all things from the Beginning to the End.

Again: *The Son performs the* good Pleaſure *of the Father; For the Father ſends, and the Son is ſent and comes.*

Again: *The Father* [needs not the Help of Angels in creating the World,] *having a ſufficient and ineffable Miniſtry of his Own: For his own Offſpring and his own Figure, miniſter to him in all things; even the Son, and the Holy Spirit; his Word and his Wiſdom; whom all the Angels ſerve and are ſubject to.* [This paſſage is parallel to thoſe wherein he calls the Son and Spirit the *Hands* of the Father; namely, executing his *Will* as perfectly, as a Man's own Hands perform the Will of Man.]

Again: *There is always preſent with him his Word and Wiſdom, his Son and Spirit, by and in whom he made all things freely and according to his own* Will.

Again: *The Father* (ſaith he) *is inviſible; concerning whom our Lord declares, that* No man hath ſeen GOD at any time: *But his Word has revealed the Glory of the Father, according to the* Will *of the Father, and as was moſt advantageous to Them whom he revealed it to.*

cit, ab initio uſque ad finem. *lib.* 4. *c.* 14.

Bonum autem placitum Patris, Filius perficit: mittit enim Pater, mittitur autem & venit Filius. *Ibid.*

Habente copioſum & inenarrabile miniſterium: Miniſtrat enim ei ad omnia ſua progenies & figuratio ſua, id eſt, Filius & Spiritus Sanctus, Verbum & Sapientia; quibus ſerviunt & ſubjecti ſunt omnes Angeli. *lib.* 4, *c.* 17.

Adeſt ei ſemper Verbum & ſapientia, Filius & Spiritus, per quos & in quibus omnia libere & ſponte fecit. *lib.* 4, *c.* 37.

Pater quidem inviſibilis; de quo & Dominus dixit, *Deum nemo vidit unquam*: Verbum autem ejus, quemadmodum volebat ipſe, & ad utilitatem videntium, claritatem monſtrabat Patris. *Ibid.*

And again: *Man was made after the Image and Likeneſs of the Unbegotten God; by the good pleaſure and* Will *of God; by the Action and Operation of the Son; by the Increaſe and Nouriſhment of the Spirit.*

Ἄνθρωπος κατ' εἰκόνα καὶ ὁμοίωσιν τοῦ ἀγεννήτου γίνεται θεοῦ, βουλῇ μὲν θεοῦ εὐδοκοῦντος καὶ κελεύοντος, ἔργῳ δὲ υἱοῦ πραττομένου καὶ δημιουργοῦντος, ὑπηρετοῦντος δὲ πνεύματος τρέφοντος καὶ αὐξοντος. lib. 4, c. 75.

And Clemens Alexandrinus: *The Lord Jeſus,* (ſaith he) *who, by the* Will *of the Almighty is Inſpector of our Hearts.* [The Learned *Bp. Bull* tranſlates theſe Words thus, (*omnipotente SUA voluntate*, Sect. 2, cap. 6, § 5;) *who, by his OWN Almighty Will, is Inſpector of our Hearts.* But This cannot poſſibly be the Meaning of the Words: For *God* is not *Omniſcient* by his *Will*, but by *Neceſſity of Nature*: Neither is it Senſe, to ſay that *God* knows our Hearts by his *Will*, but by his *Power*: But it is very proper to ſay that *Chriſt* knows our Hearts by the *Will* of the *Father*, who communicates to him All Knowledge in an ineffable manner. The words therefore (παντοκρατορικῷ θελήματι, *by the Almighty Will*, or, *by the Will of the Almighty*,) are plainly of the ſame import with thoſe juſt now cited out of *Juſtin Martyr*, (τῷ πατρικῷ βουλήματι, *the Father's Will*,) and thoſe of the ſame *Clemens Alexandrinus* in the paſſages next following, (παντοκράτορος θελήματι πατρὸς, *the Will of the Almighty Father*; and, πατρικῷ θελήματι, *the Will of the Father*.)]

Τὸν κύριον Ἰησοῦν, τὸν τῷ παντοκρατορικῷ θελήματι ἐπίσκοπον τῶν καρδίας ἡμῶν. *Strom.* 4.

Again: *Nor can He be hindred by any other, who is himſelf Lord of All; and eſpecially, ſeeing he be miniſters to the* Will *of the Father who is Good and Supreme over All.*

Οὐθ' ὑφ' ἑτέρου κωλυθείη ποτ' ἂν ὁ πάντων κύριος, καὶ μάλιστα ἱκέτης ὢν καὶ παντοκράτορος θελήματι πατρός. *Strom.* 7.

Again:

Again: *God in the form of a Man, undefiled, miniſtring to the* Will *of his Father.*

And Tertullian: *The Son always appeared, and the Son always acted, by the Authority and* Will *of the Father; Becauſe the Son can do nothing of himſelf, but what he ſeeth the Father do.*

And Origen: *The immediate Maker of the World, and as it were Former of it with his own hands, is the Son or Word of God: But the Father of the Word, in that he commanded his Son or Word to make the World, is the Primary Author of it.*

And Novatian: *The Son does nothing of his own Will, nor of his own Motion, nor comes of Himſelf, but obeys all his Father's* Will *and Commands.* —— *The Miniſter of the* Will *of the Father, from whom he derives his Being.*

And the Fathers of the Synod of *Antioch*, againſt Paul of Samoſata: *We believe that He, having been always with the Father, fulfilled his Father's* Will *in creating the Univerſe.*

Θεὸς ἐν ἀνθρώπου χήματι, ἄχραντος, πατρικῷ θελήματι λέγοντος. *Pædagog. l.* 1, *c.* 2.

Filius viſus eſt ſemper, & Filius operatus eſt ſemper, ex auctoritate Patris & voluntate; quia Filius nihil a ſemetipſo poteſt facere, niſi viderit Patrem facientem. *adv. Prax. c.* 15.

Τὸν μὲν ἀφεστηχότως δημιουργὸν εἶναι τὸν υἱὸν τοῦ θεοῦ λόγον, καὶ ὡσπερεὶ αὐτουργὸν τοῦ κόσμου· τὸν δὲ πατέρα τοῦ λόγου, τῷ ἀφεστακέναι τῷ υἱῷ ἑαυτοῦ λόγῳ ποιῆσαι τὸν κόσμον, εἶναι πρώτως δημιουργόν. *contr. Celſ. lib.* 6.

Filius autem nihil ex arbitrio ſuo gerit, nec ex conſilio ſuo facit, nec a ſe venit, ſed imperiis paternis omnibus & præceptis obedit. —— paternæ voluntatis, ex quo eſt, miniſtrum. *De Trinit. cap.* 31.

Τοῦτον πιστεύομεν σὺν τῷ πατρὶ ἀεὶ ὄντα, ἐκπεπληρωκέναι τὸ πατρικὸν βούλημα πρὸς τὴν κτίσιν τῶν ὅλων. *Bibl. PP. Tom.* 11.

And

And Athanaſius: *Moving all things by his own Appointment* [by his own Power and Ordering.] *according to the* good pleaſure *of his Father.*

Παίζω κινῶν τῇ ἑαυτοῦ συγκάσει, ὡς ἂν ἕκαστον τῷ ἑαυτοῦ πατρὶ δοκῇ. *contr. Gentes.*

Again: *And in This reſpect, he muſt be underſtood to be ſent; that by the unſpeakable* Will *of his Father, who is incapable of being united to Body, he took upon him a Body.*

Ἀπεσταλμένον τι κατὰ τοῦτο νοηθήσεται, ὅτι ἀῤῥήτῳ βουλήσει τοῦ ἀσωμάτου πατρὸς, σώματι ἑνῶσαι ἑαυτόν. *contr. Sabell.*

And again: *His Condeſcenſion, his taking upon him the Form of a Man, according to the* Will *of the Father.*

Ὑπόβασις, ἡ τοῦ ἀνθρωπίνης μορφῆς ἐπαμφίασις κατὰ τὸ βούλημα τοῦ πατρὸς ἐπιτελουμένη. *Ibid.*

And Baſil: *In the Creation of Things* (ſaith he,) *you muſt conſider the Original Cauſe, which is the Father; the operating Cauſe, which is the Son; and the perfecting Cauſe, which is the Spirit. So that by the* Will *of the Father, the miniſtring Angels exiſt; by the immediate operation of the Son, they are brought into Being; by the preſence of the Spirit, they are perfected.* ——— *And let no man imagine, either that I introduce Three Original Beings, or that I ſuppoſe the operation of the Son to be imperfect; For the Original*

Ἐν δὲ τῇ τῶν ὅλων κτίσει, σκόπει μοι τὴν προκαταρκτικὴν αἰτίαν καὶ ποιοῦσαν, καὶ τελειοῦσαν· τὴν μὲν δημιουργικὴν, τὸν υἱόν· τὴν τελειωτικὴν, τὸ πνεῦμα. Ὥστε βουλήματι μὲν τοῦ πατρὸς, τὰ λειτουργικὰ πνεύματα ὑφίστασθαι· ἐνεργείᾳ δὲ τοῦ υἱοῦ, εἰς τὸ εἶναι παραγίνεσθαι· παρουσίᾳ δὲ τοῦ πνεύματος τελειοῦσθαι. ——— Καὶ μοι δεὶς οἰέσθω μήτε, ἢ τρεῖς εἶναι λέγειν ἀρχικὰς ὑποστάσεις, ἢ ἀπλῶς φάσκειν τοῦ υἱοῦ τὴν ἐνέργειαν ἀρχὴν εἶναι τῶν ὅλων μίαν, δι' υἱοῦ δημιουργοῦσαν, καὶ τελειοῦσαν ἐν πνεύματι. ——— Τρία τοίνυν λοιπὸν, τὸ ἀγέννητον κύριον, τὸ δημιουργοῦν λόγον, τὸ τελειοῦν τὸ πνεῦμα τὸ ἅγιον. *De Spir. Sancto*, c. 16.

ginal

ginal Cauſe of things is but One, [viz. the Father] *operating by the Son, and perfecting by the Spirit.* —— *You obſerve then Three things; the Lord, which* commands; *the Word, which operates; the Holy Spirit, which confirms and ſtrengthens.*

And among Modern Writers, the learned Bp Pearſon: *Upon this Pre-eminence (as I conceive) may ſafely be grounded the congruity of the Divine* Miſſion. *We often read that Chriſt was* ſent; *from whence he bears the Name of an* Apoſtle *Himſelf,* (Heb. iii, 1,) [and of the *Angel* or *Meſſenger* of God, *Gal.* iv, 14,] *as well as thoſe whom he therefore named ſo, becauſe* as the Father ſent him, ſo ſent he them. *The Holy Ghoſt is alſo ſaid to be* ſent, *ſometimes by the Father, ſometimes by the Son. But we never read that the Father was ſent at all; there being an Authority in that Name, which ſeems inconſiſtent with This Miſſion.* Expoſ. on Creed, pag. 36.

And the learned Bp. Bull: *God* (ſaith he) *commanded his Word to make the World; that is, he* Willed *that the World ſhould be made by his Word, the Will of the Word himſelf concurring therein.*

Again: *That the Father, as the chief Author giving his Commands, created all things by his Son executing the Command and Will of the Father; this Doctrine is ſo far from being* Arian, *that even thoſe Catholick Writers, who lived after the Council of Nice,*

Præcepit autem Deus Verbo ſuo, ut mundus fieret; hoc eſt, voluit mundum fieri per Verbum ſuum, concurrente ipſius Verbi voluntate. *Defenſ. Sect.* 2, *cap.* 5, § 6.

Certè a Patre tanquam ſummo Opifice quaſi imperante, per Filium, Patris juſſionem ac voluntatem exequentem, creata fuiſſe omnia, adeò Arianum non eſt, ut etiam Catholici Doctores, qui poſt Concilium Nicænum vixerunt, quique

Nice, and were the moſt earneſt oppoſers of the Arian Hereſy, made no Scruple to affirm it generally in their Writings.

And again: *According to their* [the Antients] *opinion, God the Father neither hath been nor can be ſeen by any man; no, not by aſſuming a viſible Appearance. He is derived from None, and ſubject to None; and can no more be ſaid to be ſent by Another, than to be begotten of Another. On the contrary, the Son of God, as being Begotten of the Father, does on that very Account owe all his Authority to his Father: Nor is it any more a Diminution of his Honour, to be* ſent *by the Father, than to be begotten of Him. He is, of the Father: By Him, the Father made all things that are in the World; and by Him, manifeſted himſelf in Time to the World.*

Arianæ hæreſis acerrimi impugnatores fuere, paſſim illud in ſcriptis ſuis adfirmare non ſint veriti. *Sect.* 2. *c.* 9, § 10.

Ex ipſorum ſententiâ, Deus Pater a nemine unquam, nè per aſſumptas quidem ſpecies, viſus eſt aut videri poteſt. A nullo ille ortus principio, nulli ſubjectus eſt; neque magis ab alio miſſus, quàm ab alio natus dici poteſt. Contrà Filius Dei, quà ex Deo Patre natus, eo certè nomine Patri ſuam omnem Auctoritatem acceptam refert: Neque minùs ipſi honorificum, a Patre mitti, quàm ex Patre naſci. Ex Patre eſt ipſe; per ipſum Pater, in mundo quæ ſunt, univerſa condidit; quin & per ipſum ſe deinceps mundo patefecit. *Sect.* 4, *cap.* 3, § 4.

§ XXXVII.

The *Son*, how great ſoever the metaphyſical Dignity of his Nature was, yet in the whole Diſpenſation entirely directed all his Actions *to the Glory of the Father.*

See

See the Texts, No 450, 452, 463, 465, 469, 474, 475, 476, 478, 485, 486, 512, 514, 515, 800, 801, 811, 826, 837, 840, 895, 919, 926, 927, 934, 955, 956, 961, 964, 971, 975, 977, 980, 994.

See beneath, § 46 & 52.

Notes on § 37.

Who elſe (ſays Origen) *was able to ſave the Soul of Man, and* bring *it* to the Supreme God over all, *but God the Word?*

Τίς ὃ ἄλλος σῶσαι καὶ συναγαγεῖν τῷ ἐπὶ πᾶσι θεῷ δύναται τὴν τοῦ ἀνθρώπου ψυχήν, ἢ ὁ θεὸς λόγος; *contr. Celſ. lib.* 6.

And Athanaſius: *He* [*viz.* the Son] *being Ruler over all, and King, and Diſpoſer of all things, works all* to the Glory *and* for the Manifeſtation *of* his Father.

Αὐτὸς ὢν ἐπὶ πάντων ἡμῶν τε καὶ βασιλεὺς καὶ συντάξεως μόριον τῶν πάντων, τὰ πάντα εἰς δόξαν καὶ γνῶσιν τοῦ ἑαυτοῦ πατρὸς ἐργάζεται. *contr. Gentes.*

And again: *As men* (ſaith he) *when they behold the Heavens, and the Beauty thereof, and the Light of the Stars, cannot but thence be led to conſider* the Word *which framed that beautiful Fabrick: ſo, when they conſider* the Word of God [*viz.* Chriſt, the Logos,] *they cannot but thence be led to the Conſideration* [and Knowledge] *of* God *his Father; from whom He coming forth, is properly ſtiled The* Interpreter, [The Revealer, The Word *or* Oracle,] *and the* Meſſenger of his Father.

Ὥσπερ γὰρ ἀναβλέψαντες εἰς τὸν οὐρανὸν, καὶ ἰδόντες τὸν κόσμον αὐτοῦ, καὶ τὸ τῶν ἄστρων φῶς, ἴσμεν ἐνθυμεῖσθαι τὸν τοῦδε διακοσμοῦντα λόγον· οὕτω νοοῦντες λόγον θεοῦ, νοεῖν ἐστιν ἀνάγκη καὶ τὸν τούτου πατέρα θεόν. ἐξ οὗ σοφὸν εἰκότως καὶ παῖδες Ἑρμηνεὺς καὶ Ἄγγελος λέγεται. *Ibid.*

But

But This is ſo evidently the whole Tenour of Scripture, and the unanimous Senſe of all Antiquity; that it would be very needleſs to enlarge upon it.

§ XXXVIII.

Our Saviour, Jeſus Chriſt; as, before his Incarnation, he was ſent forth by the Will and good Pleaſure, and with the Authority of the Father; ſo in the Fleſh, both before and after his Exaltation, He [*not* a *Part* of him, but *Himſelf*, his whole *Perſon*,] in acknowledgment of the Supremacy of the Perſon of the Father, always *Prayed* to Him, and returned him *Thanks*, ſtiling Him *his God*, &c.

See the Texts, No 758, 764, 765, 766, 767, 822, 828, 837 *&c.* 854, 892, 894, 911, 917, 922, 935, 950, 955, 959, 961, 965, 968, 970, 974, 989, 991, 994.

See above, § 34, 35, 36, 37; and beneath, § 40, 41.

§ XXXIX.

The reaſon why the Scripture, though it ſtiles the *Father* God, and alſo ſtiles the *Son* God, yet at the ſame time always declares there is but *One God*; is becauſe, there being in the *Monarchy* of the Univerſe but *One Authority*, original in the *Father*, derivative in the *Son*; therefore the *One God* (abſolutely ſpeaking) always ſignifies *Him* in whom the Power or Authority is *original and underived*.

See above, § 9.

Notes on § 39.

This Matter is repreſented by ſome of the Antients, under very handſome Similitudes. As, that

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a *Father* in his own Houſe, and his *Son and Heir* in the ſame Houſe, (*Heb.* iii; 3, 4, 5, 6; ſee above in *Part* I, No 264,) are not *Two Maſters*; becauſe the *Authority* is indeed only that of *the Father*, exerciſed *by the Son*. That a *King* upon the Throne, and his *Son* adminiſtring the Father's Government according to his Father's good pleaſure, are not *Two Kings*. Alſo that the *Sun* in the Heavens, and the *Image* of the Sun in a glaſs, are not properly *Two Suns*: And the like.

If ye had conſidered (ſaith Juſtin Martyr) *the things ſpoken by the Prophets, ye would not have denied Chriſt to be God, even the Son of the* Only *and Unbegotten and ineffable God.*

Εἰ γινώσκετε τὰ εἰρημένα ὑπὸ τῶν προφητῶν, οὐκ ἂν ἠρνεῖσθε αὐτὸν εἶναι θεὸν, τὸν μόνου τοῦ ἀγεννήτου καὶ ἀῤῥήτου θεοῦ υἱὸν. *Dial. cum Tryph.*

And Tertullian: *I affirm* (ſaith he) *that no Government is ſo in One hand, ſo ſingle, ſo Monarchical, as not, to be adminiſtred by other Perſons near and ſubſervient to the Firſt. And if the Monarch has a Son; yet his Dominion is not preſently divided, and ceaſes to be a Monarchy, though He takes his Son into the Government with him. The Government is ſtill principally His, from whom it is communicated to his Son; And ſo long as it is His, it is nevertheleſs a Monarchy,*

Atquin dico, nullam dominationem ita unius ſui eſſe, ita ſingularem, ita Monarchicam, ut non etiam per alias proximas perſonas adminiſtretur, quas ipſa proſpexerit officiales ſibi. Si vero & filius fuerit ei, cui Monarchia ſit; non ſtatim dividi eam, & Monarchiam eſſe deſinere, ſi particeps ejus adſumatur & Filius: Se proinde illius eſſe principaliter, a quo communicatur in filium; &, dum illius eſt, proinde Monarchiam eſſe, quæ a duobus tam unicis

for

for being administred by Two persons so united. If then the Divine Monarchy, though administred by so many Legions and Armies of Angels, yet does not cease to be the Government of One; nor is ever the less a Monarchy, for being administred by so many Thousands of Powers; how much less can it be said that [the Government of] God is divided or parted, by the Son and Holy Spirit's acting in the second and third place?—— The Notion of a Monarchy is Then only destroyed, when Another Dominion is supposed to be set up, independent, and of it self, and so rivalling the First: But I who derive the Son from no other Original, but from the substance of the Father; and suppose him Doing nothing but by the Will of the Father, and Receiving all his Power from the Father; how can I destroy the Belief of the Monarchy, which I preserve in the Son, delivered from the Father to him?

And Origen: *Hence* (says he) *we may solve the Scruple of many pious persons,*

continetur. Igitur si & Monarchia divina per tot legiones & exercitus Angelorum administratur, —— nec unius esse desiit, ut desinat Monarchia esse, quia per tanta millia virtutum procuratur: quale est ut Deus divisionem & dispersionem pati videatur in Filio & in Spiritu Sancto, secundum & tertium sortitis locum ——? Eversio Monarchiæ illa est tibi intelligenda, cùm alia dominatio suæ conditionis ac proprii statûs, ac per hoc æmula superinducitur: —— Cæterùm qui Filium non aliundè deduco, sed de substantiâ Patris, nihil facientem sine Patris voluntate, omnem a Patre consecutum potestatem; quomodo possum de fide destruere Monarchiam, quam a Patre Filio traditam, in Filio servo? *adverſ. Prax. cap.* 3 & 4.

Καὶ τὸ πολλῶν φιλοθέων εἶναι ἐυχομένων παράσιον, ἐυλαβυμένων δύο ἀναγορεῦσαι θεὸς, ὃ

sons,

ſons, who, through Fear leſt they ſhould make Two Gods, fall into falſe and wicked Notions; (either on the One ſide denying the real Perſonality of the Son diſtinct from the Father; and ſo, while they [rightly] *acknowledge his Divinity, making him* [erroneouſly] *to be in reality nothing but a mere Name: Or elſe on the other ſide, denying* [erroneouſly] *his Divinity, while they* [rightly] *acknowledge his real Perſonality, and that his Subſiſtence* * *is truly and properly diſtinct from that of the Father:) This ſcruple, I ſay, of many pious perſons, may thus be ſolved. We muſt tell them, that he who is of Himſelf God, is That GOD; (as our Saviour, in his prayer to his Father, ſays,* That they may know Thee the Only True God;) *but that Whatever is God, beſides That Self-exiſtent Perſon, being ſo only by communication of* His *Divinity, cannot ſo properly be ſtiled That God, but rather a Divine Perſon,* &c.

ὡδὲ τοῦτο πρὸς πίστιν ψιλὴν ἔχοντας καὶ οὐσιώδη δόγματα, (ὅτι ἀριθμῷ ἰδιότητα υἱοῦ ἑτέραν παρὰ τὴν τοῦ πατρὸς, ὁμολογοῦντας θεὸν εἶναι τὸν μέχρι ὀνόματος παρ' αὐτοῖς υἱὸν παρεισαγόμενον· ἢ ἀριθμῷ τὴν θεότητα τοῦ υἱοῦ, πάθει ἢ αὐτοῦ τὴν ἰδιότητα, καὶ τὴν οὐσίαν κατὰ παραγραφὴν τυγχάνειν ἑτέραν τοῦ πατρός·) εὐπόδιστον λύεσθαι δύναται. Λεκτέον γὰρ αὐτοῖς, ὅτι τὸ μὲν αὐτόθεος ὁ θεός ἐστι· διόπερ καὶ ὁ σωτὴρ φησιν ἐν τῇ πρὸς τὸν πατέρα εὐχῇ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν θεόν· πᾶν δὲ τὸ παρὰ τὸ Αὐτόθεος, μετοχῇ τῆς ἐκείνου θεότητος θεοποιούμενον, οὐχ ὁ θεὸς, ἀλλὰ θεὸς κυριώτερον ἂν λέγοιτο. *in Joh. pag.* 46, *Huetii.*

* 'Tis worth the Reader's while, to obſerve how greatly *Huetius* [*Origeniana, pag.* 33,] miſtook the true ſenſe of *Origen* in This paſſage.

See alſo the paſſages of *Origen*, cited above in *Part* I, N° 609.

And Novatian: *Chriſt Jeſus* (ſaith he) *OUR Lord and God, but* GOD's *Son; even the Son of That God, who is the* One and Only *one, namely the Creator of all things.*

Again: *If they can underſtand* (ſaith he) *how there is nevertheleſs but* One Lord, *though* Chriſt alſo *be called* Lord; *and but* One Good, *though* Chriſt alſo *be ſtiled* Good: *they may by the ſame reaſon underſtand alſo, how, notwithſtanding there is but* One God, *yet* Chriſt alſo *may be ſtiled* God. *God the* Father *therefore is* The One God, *&c.*

Again: *If the Son* (ſaith he) *were not begotten; it would follow, that being Self-exiſtent, and compared with Him* [with the Father] *who is Self-exiſtent, their Equality in This reſpect, as being Two Self-exiſtents, would make* Two Gods. *But now ſince the Son, whatever his Nature be, has it no otherwiſe than from his Father, as deriving his Original from him; 'tis plain He cannot be ſaid*

Chriſtum Jeſum Dominum Deum NOSTRUM, ſed DEI filium, hujus Dei qui & unus & ſolus eſt, conditor ſcilicet rerum omnium. *De Trinit. c. 9.*

Si non putant aliquâ ratione offici poſſe ei quòd *Unus Dominus* eſt, per illud quòd eſt *Dominus & Chriſtus*; neq; ei— quòd *Unus eſt Bonus*, per illud quòd *Bonus* ſit nuncupatus *& Chriſtus*: eâdem ratione intelligant offici non poſſe ab illo quòd *Unus eſt Deus*, ei quòd *Deus* pronunciatus eſt *& Chriſtus*. Eſt ergo *Deus Pater —— Unus Deus* &c. *c.* 30 *&* 31.

Si natus non fuiſſet; innatus, comparatus cum eo qui eſſet innatus, æquatione in utroque oſtensâ duos faceret innatos; Et ideò duos faceret Deos: —— Nunc autem quidquid eſt, —— dum non aliunde eſt quàm ex Patre, patri ſuo originem ſuam debens, diſcordiam divinitatis de numero duorum Deorum facere non potuit, qui ex illo qui eſt Unus Deus,

to

to have ſet up a diſſonant Dominion of Two Gods, who derives his Exiſtence *by being Begotten of Him who is* The Only God. —— *Moreover, ſo long as he obeys his Father in all things; though He himſelf alſo be God, yet by his Obedience he declares his Father to be* The One God, *from whom alſo he derives his Original: And therefore He could not make* Two Gods, *becauſe he did not make* Two Self-exiſtents. —— *The Son indeed is ſhown to be God, becauſe Divinity is communicated and derived to him; and yet the Father is nevertheleſs proved to be* The One God, *whilſt That Majeſty and Divinity which the Father communicates to the Son, is by the Son in acknowledgment continually returned back to the Father who gave it. So that God the Father, is juſtly ſtiled* The God over All; *and the Original even of the Son himſelf, whom he begat Lord of all: And at the ſame time the Son is the God of all other things, becauſe God the Father made*

originem naſcendo contraxit. —— —— Dum ſe Patri in omnibus obtemperantem reddit, quamvis ſit & Deus, unum tamen Deum Patrem de obedientiâ ſuâ oſtendit, ex quo & originem traxit: Et ideo duos facere non potuit, quia nec duas Origines fecit. —— Deus quidem oſtenditur filius, cui divinitas tradita & porrecta conſpicitur; & tamen nihilominus Unus Deus pater probatur, dum gradatim reciproco meatu illa majeſtas atque divinitas ad patrem, qui dederat eam, rurſum ab illo ipſo filio miſſa revertitur & retorquetur: Ut meritò Deus pater, omnium Deus ſit, & Principium ipſius quoque filii ſui quem dominum genuit; filius autem, cæterorum omnium Deus ſit, quoniam omnibus illum Deus pater præpoſuit quem genuit. Ita Mediator Dei & hominum Chriſtus Jeſus, omnis creaturæ ſubjectam ſibi habens a Patre proprio poteſtatem, quâ Deus eſt; cum totâ

all things ſubject to Him whom he begat. Thus Jeſus Chriſt the Mediator between God and Men, having from his Father All Creatures ſubjected to him as their God; himſelf with the whole Creation under his Dominion, being in perfect agreement with God his Father, has briefly ſhown his Father to be The One and Only and True God.

creaturâ ſubditâ ſibi, concors Patri ſuo Deo inventus, Unum & Solum & Verum DEUM Patrem ſuum — breviter approbavit. *Ibid. cap.* 31.

And Lactantius: *Perhaps* (ſaith he) *ſome will aſk, ſeeing we declare we worſhip but* One *God, how then do we affirm of Two perſons diſtinctly, the Father and the Son, that Each of them is God?* To this he anſwers, among other things: *When a Man has a Son, whom he loves entirely; and this Son is in the Houſe and in the hands of his Father; Though the Father makes him Lord of all, both in Title and Power; yet, in eſteem of Law and Right, 'tis ſtill One Houſe under One Lord: So this World, is the One Houſe of God; and the Son and Father, who govern the World with One Mind, are One God; foraſmuch as both the Son is in the Father, becauſe the Father loves the Son; and the Father is in*

Fortaſſe quærat aliquis, quomodo cùm Deum nos Unum colere dicamus, duos tamen eſſe aſſeveremus, Deum Patrem & Deum Filium.—— Cùm quis habet Filium, quem unicè diligit, qui tamen ſit in domo & manu patris; licet ei nomen Domini, poteſtatemque concedat; civili tamen jure, & domus una, & unus Dominus nominatur. Sic hic mundus, una Dei domus eſt; & Filius ac Pater, qui unanimes incolunt mundum, Deus Unus; —— cùm & Filius ſit in Patre, quia Pater diligit Filium; & Pater in Filio, quia voluntati Patris fideliter paret, nec unquam faciat aut fecerit niſi quod Pater aut voluit aut juſſit.——— Unus eſt

the

the Son, becauſe the Son faithfully obeys the Father, and never does or did any thing but what the Father willed or commanded. —— *There is One, Only, Independent, Supreme, Unoriginated GOD; becauſe He is the Original of all things; and in Him is contained both the Son, and All other things.* —— *That Supreme and* One *God, cannot therefore be* [acceptably] *worſhipped, but through his Son.*

ſolus, liber, Deus ſummus, carens origine; quia ipſe eſt origo rerum; & in eo ſimul & Filius & omnia continentur. —— Non poteſt igitur ille ſummus ac ſingularis Deus niſi per Filium coli. *lib.* 4. *c.* 29.

And Euſebius: *If This makes them apprehenſive, leſt we ſhould ſeem to introduce* Two Gods; *let them know, that though we do indeed acknowledge the Son to be God, yet there is* [*abſolutely*] *but* One *God; even He who alone is without Original and Unbegotten, who has his Divinity properly of Himſelf, and is the Cauſe even to the Son himſelf both of his Being and of his being Such as he is: By whom the Son himſelf confeſſes that he lives; declaring expreſly,* I live by the Father. *Thus there being but One Original, and One Head; how can there be* Two Gods? *Is not* He *alone* the One God, *who knows no Superiour, no Cauſe of his Exiſtence; but*

Εἰ ὃ φόβον αὐτοῖς ἐμποιεῖ, μήπη ἄρα δύο θεὸς ἀναγορεύειν δόξαι· ἐπίστωσαν οὖς τὸν υἱὸν παρὰ ἡμῶν ὁμολογούμενον θεὸν, εἷς ἂν γένοιτο μόνος Θεός· ἐκεῖνος ὁ μόνος ἄναρχος καὶ ἀγέννητος, ὁ τὴν θεότητα οἰκείαν κεκτημένος, αὐτῷ τε τῷ υἱῷ ἔστιν καὶ εἶναι τοιόνδε εἶναι γεγονὼς αἴτιος· δι' ὃν καὶ αὐτὸς ὁ υἱὸς ὁμολογεῖ ζῆν, ἀντικρυς λέγων, —— κἀγὼ ζῶ διὰ τὸν πατέρα. —— Μιᾶς ὄντος ἀρχῆς τε καὶ κεφαλῆς, πῶς ἂν γένοιντο Θεοὶ δύο; οὐχὶ εἷς ἐκεῖνος μόνος, ὁ μηδένα ἀνώτερον, μηδὲ ἑαυτῷ αἴτιον ἕτερον, ἐπιγραφόμενος, οἰκείαν ὃ καὶ ἄναρχον καὶ ἀγέννητον τῆς μοναρχικῆς ἐξουσίας τὴν θεότητα κεκτημένος, καὶ τῷ υἱῷ τῆς ἑαυτοῦ θεότητός τε καὶ ζωῆς μεταδούς; —— ὃν καὶ μόνον ἀληθινὸν θεὸν ἡγεῖσθαι ἡμᾶς [ὁ υἱὸς] διδάσκει, μείζονά τε εἶναι

poſſeſſes his divinity and Monarchical Power abſolutely of himſelf, unoriginated and unbegotten; and communicates both of his Life and Divinity to the Son? Whom the Son himſelf teaches us to look upon as the Only True God, *and declares to be* Greater than Himſelf? *whom he alſo would have us All underſtand to be even* His God? —— *Now as the Son thus glorifies his Father, ſo the Father again glorifies the Son; declaring him to be Lord and Saviour and God over all, ſitting with him upon his own Throne of the Kingdom. Theſe things the Church of God being inſtructed in, acknowledges the Son to be indeed* Her *God and Lord and Saviour, but the Only-begotten Son* of the Supreme God over all.

ἑαυτῷ ὁμολογεῖ· ὃν —— καὶ θεὸν εἶναι ἑαυτῷ πάντας ἡμᾶς εἰδέναι βούλεται. Ὃν ὅπως δοξάζοντα τὸν ἑαυτοῦ πατέρα, ἀμοιβαίως ἀνταδοξάζων ὁ πατὴρ, Κύριον καὶ σωτῆρα καὶ θεὸν τῶν ὅλων ἐπὶ σύνθρονον τῆς ἑαυτοῦ βασιλείας ἀπέδειξεν. Ἃ δὴ πεπαιδευμένη ἡ ἐκκλησία τοῦ θεοῦ, ἑαυτῆς μὲν θεὸν καὶ κύριον καὶ σωτῆρα, τοῦ δ' ἐπὶ πάντων θεοῦ υἱὸν μονογενῆ αὐτὸν γινώσκει. *De Eccleſ. Theol. lib.* 1, *cap.* 11.

Again: *The Apoſtle calls him* the Image of God, *that no man might Imagine there were* Two Gods; *but* One *only, even Him who is over all. For if there is* One God, *and there is no Other but He; 'tis plain This muſt be He, who is made known by his Son as by an* Image. *For which reaſon, the* Son *alſo is* God; *becauſe of the Fathers reſemblance in Him as in an* Image. *And This the Holy Apoſtle declares*

Εἰπὼν αὐτὸν εἰκόνα τοῦ θεοῦ, ἵνα μή τις δύο θεοὺς ὑπολάβοι εἶναι, ἀλλ' ἕνα τὸν ἐπὶ πάντων· Εἰ γὰρ εἷς θεὸς, καὶ οὐκ ἔστιν ἕτερος πλὴν αὐτοῦ, αὐτὸς ἂν εἴη ὁ Παῦλος τοῦ υἱοῦ ὡς δι' εἰκόνος γνωριζόμενος. Διὸ καὶ ὁ υἱὸς, θεὸς· Παῦλος τὴν ἐν αὐτῷ τοῦ πατρὸς ὡς ἐν εἰκόνι μόρφωσιν. Ὃ δὴ παρίστησιν ὁ θεῖος Ἀπόστολος, τότε μὲν λέγων, ὃς ἐν μορφῇ θεοῦ ὑπάρχων· τότε δὲ, αὐτὸν εἰκόνα τοῦ θεοῦ ὁριζόμενος. Οὐκοῦν μετὰ τῶν ἄλλων ὑπηρεσιῶν, καὶ εἰκὼν τοῦ θεοῦ ὢν ὁ τῆς ὑπάρχει

to

to us, both when he ſays, Who being in the Form of God; *and when he ſtiles him,* The Image of God. *So that the Son, among other denominations, Was, and was ſtiled, before his Coming in the Fleſh,* The Image *of God.*

παρεσίας ὁ υἱὸς ἦν τι καὶ ὠνόμασται. *Ibid. cap.* 20, § 15.

Again: *Neither is it neceſſary, that he who ſuppoſes Two diſtinct Subſiſtencies, muſt make* Two Gods: *For we do not ſuppoſe them to be Two* co-ordinate *Subſiſtencies, or Both of them unoriginated and unbegotten; but one, unbegotten and unoriginated; the other, begotten, and originated from the Father.*

Οὐδὲ δύο θεὸς ἀνάγκη δεῖται, τὸν τὰς δύο ὑποστάσεις τιθέντα. Οὐδὲ γὰρ δύο ἰσοτίμους αὐτὰς ὁριζόμεθα, οὐδὲ ἀμφὼ ἀναίρχους καὶ ἀγεννήτους· ἀλλὰ μίαν μὲν τὴν ἀγέννητον καὶ ἄναρχον· θατέραν δὲ, γεννητὴν, ἐκ ἀρχῆς τὸ πατέρα κεκτημένην. *Lib.* 2, *cap.* 7.

Again: *But you are afraid perhaps, leſt, acknowledging Two diſtinct Subſiſtencies, you ſhould introduce Two original Principles, and ſo deſtroy the Monarchy of God. Know then, that if there is but One underived and unbegotten God, and the Son is begotten of him, there can be but One Head, One Monarchy, One Dominion: ſeeing that even the Son himſelf acknowledgeth the Father to be his original Cauſe; For* the Head of Chriſt, *ſaith the Apoſtle,* is God.

Ἀλλὰ φοβῇ, ὦ ἄνθρωπε, μὴ δύο ὑποστάσεις ὁμολογήσας, δύο ἀρχὰς εἰσαγάγῃς, καὶ τῆς μοναρχικῆς θεότητος ἀπίστεις. μάνθανε τοίνυν, ὡς ἑνὸς ὄντος ἀναίρχου καὶ ἀγεννήτου θεοῦ, ὁ ὃ υἱὸς ἐξ αὐτοῦ γεγεννημένος, μία ἔσται ἀρχὴ, μοναρχία τε καὶ βασιλεία μία. ἐπεὶ καὶ αὐτὸς ὁ υἱὸς ἀρχὴν ἐπιγράφεται τὸν αὐτοῦ πατέρα· κεφαλὴ γὰρ Χριστοῦ ὁ θεὸς, κατὰ τὸν Ἀπόστολον. *Ibid.*

And again: *The Church of God does not introduce two unbegotten Beings, nor Two unoriginated, nor Two*

Οὐ γὰρ δύο ἀγέννητα, οὐδὲ δύο ἄναρχα, οὐδὲ δύο οὐσίας ἐξ ἰσοτιμίας ἀντιπαρεξαγομένας

Eſſences co-ordinate to each other; and therefore not Two Gods: *But it teaches that there is One Original of things,* One God; *and that He is the Father of the only-begotten and beloved Son: Alſo, that there is* One Image *of the Inviſible God; which Image, is his only-begotten and beloved Son. Now though the Apoſtle ſpeaking of the Divinity of the Father, calls Him* the Bleſſed and ONLY Potentate; *and again,* Who ONLY hath Immortality; *and our Saviour himſelf teaches us that the Father is the ONLY True God, ſaying,* That they may know Thee the Only True God: *Yet need we not ſcruple to acknowledge the Son alſo to be True God, as being the* Image *of the True God: That ſo the Addition of the word,* Only, *may ſignify the Father's being the Only Original of That Image. And indeed the Holy Apoſtle St. Paul clearly declares him to be the* Image *and the* Brightneſs of his Father's Glory, *and that he was in the Form of God. As therefore where there is One King, &c. —— ſo likewiſe the Church of God, having*

ἀλλήλοις εἰσάγει· διὸ οὐδὲ δύο θεὸς· ἀλλὰ μίαν ἀρχὴν καὶ θεὸν εἶναι, τὸν αὐτὸν πατέρα διδάσκει. σὺν εἶναι τὲ μονογενῆ καὶ ἀγαπητὲ υἱὸν· ὡσαύτως δὲ καὶ μίαν εἰκόνα τοῦ θεοῦ τοῦ ἀοράτου, τὴν αὐτὴν ἔσαν τῷ μονογενεῖ καὶ ἀγαπητῷ υἱῷ αὐτοῦ. Καὶ λέγει ὁ Ἀπόστολος, θεολογῶν τὸν πατέρα, ὁ μακάριος καὶ μόνος δυνάστης· καὶ πάλιν ὁ μόνος ἔχων ἀθανασίαν· —— καὶ αὐτὸς ὁ Σωτὴρ μόνον ἀληθινὸν θεὸν διδάσκων εἶναι τὸν πατέρα, λέγων, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν θεόν· ἀλλ' οὐκ ἀπκιτὸν καὶ θεὸν αὐτὸν ἀληθινὸν ὁμολογεῖν, ὡς ἐν εἰκόνι τε τοῦτο κεκτημένον· ἵνα ἡ τοῦ Μόνου προσθήκη, μόνῳ τῷ πατρὶ ὡς ἀρχετύπῳ τῷ εἰκόνος ἀξιοῖ. Σαφίζεται γὰρ εἰκόνα καὶ ἀπαύγασμα τοῦ πατρὸς, ὁ μεγάλη τοῦ Θεοῦ εἶναι αὐτὸν ὁ θεσπέσιος ἐδίδαξε Παῦλος. —— Ὥσπερ ὃν —— βασιλέως κρατοῦντος ἑνὸς, —— · κατ' αὐτὸν τρόπον, καὶ ἡ Ἐκκλησία τοῦ θεοῦ ἵνα ὦσι λαβοῦσα θεὸν σέβειν, τὴν αὐτὴν καὶ μίαν τοῦ υἱοῦ, ὡς μίαν τὴν εἰκόνος, μένει φρονοῦσα. *Lib.* 2. *cap.* 23.

ing received commandment to worſhip One God, *continues ſtill to worſhip only the ſame* God, *when it worſhips him through his* Son, *as through his* Image.

And Athanaſius: *There is but* One God (ſaith he) *becauſe the Father is but One; Yet the Son alſo is* God, *having ſuch Sameneſs as that of a Son to his Father.*

Εἷς θεὸς, ὅτι ἡ πατρὸς τῆς· θεὸς ὁ ἡ υἱός, ταυτότητα ἔχων ὡς υἱὸς πρὸς τὸν πατέρα. *contra Sabell.*

Again: *We acknowledge One only Divinity, even That of the Father; and that the Son, is his Word and Wiſdom: And ſo believing, we do not make* Two Gods.

Μίαν οἴδαμεν καὶ μόνην θεότητα τὴν τοῦ παλεγὸς, τοῦτο γὰρ λόγον καὶ σοφίαν εἶναι τὸν υἱόν· καὶ οὕτω πιστεύοντες, οὐ λέγομεν δύο θεούς. *De Synod.*

Again: *The Trinity is always perfect; and in the Three Perſons is acknowledged One Divinity,* [*viz.* That of the Father:] *And ſo in the Church there is preached but* One God, *even the* Father of the Word.

Ἀεὶ πλείας ἐστὶ [τριὰς,] καὶ οὐ τριάδι μία θεότης γινώσκεται, καὶ οὕτως οὐ τῇ ἐκκλησίᾳ εἷς θεὸς κηρύσσεται, ὁ τοῦ λόγου πατήρ. *Ad Epictetum.*

Again: *Since Chriſt, is* God *of* God; *and ſince he is the Word and Wiſdom and Son and Power of* God; *therefore the Holy Scriptures declare unto us but* One God. *For the Word, being the Son of* the One God, *is referred to him,* [as belonging to him,] *whoſe Son he is.*

Ἐπειδὴ ἐκ θεοῦ θεός ἐστι· καὶ τοῦ θεοῦ λόγος, σοφία, υἱός, καὶ δύναμις ἐστιν ὁ Χριστός. διὰ τοῦτο εἷς θεὸς αἱ θεῖαι γραφαὶ καταγγέλλεται· τοῦ γὰρ θεοῦ υἱὸς ὢν ὁ λόγος, εἰς αὐτὸν, ὃς καὶ ἐστιν, ἀναφέρεται. *Orat. 4. contr. Arianos.*

Again: *The Government of the World, is therefore properly a* Monarchy: *And of him, who is the original Cauſe of all things, is the*

Ὅθεν κυρίως καὶ μοναρχία ἐστὶ· διὰ αὐτῆς ὁ τῆς ἀρχῆς ἐν φύσει υἱὸς ὁ λόγος· οὐχ ὡς ἀρχὴ ἑτέρα καθ' ἑαυτὸν ὑφεστὼς, οὐδ' ἔξωθεν τοῦτο γεγε-

Word

Word truly and really the Son; Not ſubſiſting of himſelf, as Another original Principle; nor being extrinſecal to [or, *independent from*] *the Firſt*; *leſt by ſuch a Suppoſition, you introduce a Government of Two or More Perſons foreign and co-ordinate to each other: But He is the True Son, the True Wiſdom, the True Word of That One original Cauſe; and derives his Being from it.*

νὸς, ἵνα μὴ τῇ ὑποθέσει δυαρχία ϗ πολυαρχία γένηται· ἀλλὰ ἀ μιᾶς ἀρχῆς ἰδιϖ υἱὸς, ἰδία σοφία, ἰδιϖ λόγϖ, ἐξ αὐτῆς ὑπάρχων. *Ibid.*

And again: *As there is but One original Principle, ſo there is alſo therefore but* One God.

Ὥσπερ ὁ μία ἀρχὴ, ϗ κατὰ τοῦτο εἷς θεός. *Id. Orat.* 5.

And Hilary: *We acknowledge, not* Two Gods, *but* One God: *Not as if therefore the Son of God, was not alſo God; for he is God from God. But that there are not* Two Unbegotten; *there being, upon the account of Self-exiſtence, but* One God.

Confitemur non Deos duos, ſed Deum unum; neque per id non & Deum Dei filium, eſt enim ex Deo Deus, non innaſcibiles duos, quia authoritate innaſcibilitatis Deus Unus eſt. *De Synod.*

And again: *There is but* One God, *of whom are all things; One underived Authority, One unoriginated Power. This Prerogative of the Father, his being* The One God, *is not at all deſtroyed, by our acknowledging the Son alſo to be God: For the Son, is only God of God; one Son, of one Father: But the Father is ſtill* The One God *upon this account,*

Unum Deum eſſe ex quo omnia, unam virtutem innaſcibilem, & unam hanc eſſe ſine initio poteſtatem. —— Non enim Patri adimitur quòd Unus Deus eſt, quia & Filius Deus ſit: Eſt enim Deus ex Deo, unus ex uno. Ob id Unus Deus, quia ex ſe Deus. Contrà verò non minus per id Filius Deus, quia Pater

count, that he is God Self-exiſtent. *On the contrary, neither is the Aſſertion of the Sons divinity at all deſtroyed, by our acknowledging the Father to be The* One God: *For of That God, he is the Only-begotten Son; Not unbegotten, ſo as to diminiſh from the Father's being* The One God.

And Baſil: *We expreſs* (ſaith he) *each of the Perſons ſingly; One* God and Father, *One* only-begotten Son, *and One* Holy Spirit.——*For when we worſhip the Son as God of God, we at the ſame time both acknowledge the diſtinctneſs of the Perſons, and yet preſerve the* Monarchy *of the Univerſe, taking heed not to divide our Notion of God into a number of independent perſons. But how then (you will ſay,) if there be* Two diſtinct Perſons, *do we not make* Two Gods? *Why, juſt as a King and the Image* [or *Repreſentative*] *of the King, do not make* Two Kings;—— *becauſe whatever Honour is paid to the Image, redounds to the Original,*——*The way therefore to the true knowledge of God, is, to*

Deus Unus ſit: Eſt enim unigenitus, Filius Dei; non innaſcibilis, ut Patri adimat quòd Deus Unus ſit. *De Trin. lib.* 4.

Εἷς θεὸς καὶ πατὴρ, καὶ εἷς μονογενὴς υἱὸς, καὶ ἓν πνεῦμα ἅγιον· ἑκάστην τῶν ὑποστάσεων μοναχῶς ἐξαγγέλλομεν. —— Θεὸν γὰρ ὅταν θεοσεβῶμεν, καὶ τὸ ἰδιάζον τῶν ὑποστάσεων ὁμολογοῦμεν, καὶ μίαν ἐπὶ τῆς μοναρχίας, εἰς πλῆθος ὑποχεσμῶσαν τὴν θεολογίαν μὴ σκεδαννύντες. —— Πῶς οὖν, εἴπερ εἷς καὶ εἷς, οὐχὶ δύο θεοί; Ὅτι βασιλεὺς λέγεται καὶ ἡ τοῦ βασιλέως εἰκὼν, καὶ οὐ δύο βασιλεῖς, —— διότι ἡ τῆς εἰκόνος τιμὴ ἐπὶ τὸ πρωτότυπον διαβαίνει. —— Ἡ τίνων οὖν ἡ θεολογία ἐστὶν, ἀπὸ ἑνὸς πνεύματος, διὰ τοῦ ἑνὸς υἱοῦ, ἐπὶ τὸν ἕνα πατέρα· καὶ ἀνάπαλιν, ἡ φυσικὴ ἀγαθότης καὶ ὁ κατὰ φύσιν ἁγιασμὸς καὶ τὸ βασιλικὸν ἀξίωμα, ἀπὸ πατρὸς διὰ τοῦ μονογενοῦς ἐπὶ τὸ πνεῦμα διήκει. Οὕτω καὶ αἱ ὑποστάσεις ὁμολογοῦνται, καὶ τὸ εὐσεβὲς δόγμα τῆς μοναρχίας οὐ διαπίπτει. *De Spirit. Sanct.* cap. 18.

aſcend

aſcend from the One Spirit, through the One Son, to the One Father; And on the other ſide, the Goodneſs and Holineſs of the Divine Nature, and royal Dignity, is communicated from the Father, through the only begotten, unto the Spirit. Thus both the Diſtinctneſs of the Perſons is acknowledged, and yet the Monarchy *of the Univerſe (as Piety requires) is preſerved by us.*

Again: *There are not* Two Gods, *becauſe not* Two Fathers: *He only, who introduces* Two original Principles, *preaches* Two Gods.

Οὐ δύο θεοί, οὐδὲ γὰρ δύο πατέρες. Ὁ μὴ ἀρχὰς εἰσάγων, δύο, δύο κηρύττει θεούς. *Orat. 27. contr. Sabell.*

And the learned Bp. Pearſon: *It is moſt reaſonable* (ſaith he) *to aſſert, that there is but One Perſon who is from None; And the very generation of the Son and proceſſion of the Holy Ghoſt undeniably prove, that Neither of thoſe Two can be That Perſon. For whoſoever is generated, is from Him which is the Genitor; and whoſoever proceedeth, is from Him from whom he proceedeth; whatſoever the Nature of the generation or proceſſion be. It followeth therefore, that This Perſon is the* Father; *which Name ſpeaks nothing of dependence, nor ſuppoſeth any kind of priority in another.* —— —— *From hence He is ſtiled* One God, *the* True God, *the* only True God, *the* God and Father of our Lord Jeſus Chriſt. *Which, as it is moſt true, and ſo fit to be believed; is alſo a moſt* neceſſary *Truth, and therefore to be acknowledged, for the avoiding multiplication and plurality of Gods. For if there were more than* One, *which were from None; it could not be denied but there were more Gods than One. Wherefore This Origination in the divine Paternity, hath Antiently been lookt upon as the Aſſertion of the Unity.* pag. 40.

And the learned Bp. Bull: *The Father* (ſaith he) *is rightly ſtiled* The *Whole,*

Totum rectè dicitur Pater, quà eſt πηγὴ θεότητος. ſiquidem divinitas, quæ

Whole, *as he is the Fountain of divinity: For the divinity which is in the Son and in the Holy Ghoſt, is the Father's, becauſe it is derived from the Father.*

Again: *Athenagoras* (ſaith he) *writing to the Emperors Marcus Aurelius Antoninus, and his Son Lucius Aurelius Commodus, whom he had taken into a Share of the Empire with him; and apologizing for the religion of the Chriſtians, who profeſſed the Worſhip of* One God, *and at the ſame time adored the Word or Son together with the Supreme Father of all things; alledges, that in their earthly Empire there was ſome ſort of reſemblance of the heavenly Kingdom: For that, whilſt the Government of the whole Empire was Monarchical, yet there were Two diſtinct Perſons reigning therein; Of whom ſince the One received his Authority from the Other, and Both of them governed the Empire jointly and unanimouſly, the Monarchy was therefore nevertheleſs preſerved entire.* [And the like Similitude, from the Caſe of *Pharaoh* and *Joſeph*, is alledged by a late ingenious

in Filio eſt & in Spiritu Sancto, Patris eſt, quia a Patre derivatur. *Defenſ. Sect.* 2. *cap.* 8. §. 5.

Ad Imperatores, Marcum Aurelium Antoninum, & Lucium Aurelium Commodum ejus filium & in imperii conſortium adſcitum, propiùs ſermonem ſuum dirigens; & Chriſtianorum religionem, cultum Unius Dei profitentium, ſimulq; unà cum ſummo omnium Parente τὸν λόγον ſive filium ejus adorantium, defendere volens; ait, imaginem Regni cæleſtis in ipſorum terreſtri imperio quaſi adumbrari: Ita ſcilicet, ut cum Monarchicum ſit utrumq; regimen, duæ tamen ſint in utroq; regimine perſonæ regnantes; quarum cùm altera alteri auctoritatem ſuam acceptam referat, & utræq; conjunctis animis regnum adminiſtrent, Monarchia ſarta tecta conſervatur. *Id. Sect.* 3. *cap* 5. §. 4.

nious Author, who * argues, that as *Pharaoh* was *the independent Root of the Monarchick Power which Joseph injoyed by derivation from him*; so *the Father* is *greater than the Son in this respect, that He is a Self-originated and Independent Subsistence, and the Fountain of Being to the Son; who will be always so much less than the Father, as Dependency is than Independency, and That which is Derived is less than that which is Self-originated.*]

* *Considerations on Mr. W's Historical Preface*, page 51, 52.

Again: *According to the Opinion of the Antients,* (saith the learned Bishop Bull,) *to which also common Sense agreeth; if there were in the Divinity Two Unbegotten or Two Independent Principles, it would follow, not only that the Father would be deprived of That pre eminence, by which He hath his Divinity of Himself, that is, from No Other; but also, that we must needs make* Two Gods. *But now on the contrary, if we allow That Subordination, by which the Father Alone is God of himself, and the Son is God from God the Father; then those Antient Writers thought, that both The pre-eminence of the Father, and the* Monarchy *of the Universe, would be preserved entire.*

Ex Veterum sententiâ, cui ratio communis suffragatur; si duo in Divinitate essent Ingenita, sive principia a se pendentia, consequens foret ut non modò Pater suâ privaretur ἐξοχῇ, quâ Divinitatem a seipso, hoc est, a nullo alio habet; verùm etiam ut duo Dii necessariò statuerentur. Contrà, positâ Subordinatione, quâ Pater solus a seipso Deus, Filius verò de Deo Patre Deus esse docetur; putârunt Doctores, tum illam Patris ἐξοχὴν, tum divinam Monarchiam in tuto iri collocatum. *Sect.* 4, *cap.* 4, §. 2.

And again: *This* One *single Original of Things,*

Quod quidem Principium unicum [*scil.* Mo-

[*which*

[which makes the Government of the Universe to be a *Monarchy*,] *is the* Father, *from whom the Son and Holy Spirit derive their Being.*

μεχίας,] Pater eſt, ex quo Filius & Spiritus Sanctus originem habent. *Sect.* 4, *cap.* 4, §. 7.

And the learned Dr. Payne: *But* (ſaith he) *our Saviour ſays*, He and his Father are One; *And* Three *may be* One, *as well as* Two. *We muſt therefore conſider the true Senſe and Meaning of the Words; which was not to teach us a new way of numbering, or to deſtroy the Nature of Numbers; no more than when it is ſaid*, Man and Wife are One, Chriſt and Believers are One, *and the many hundred Converts to Chriſtianity were* of One Heart and of One Soul. *There are ſeveral ſorts of* Unity: *There is an Unity of* Conſent and Agreement, *which may be amongſt a great many: Of* Power and Authority, *which may be poſſeſſed and executed by ſeveral Perſons, who may be All* —— One Sovereign and Royal Monarch. *A great many Individuals may be One in* Nature and Eſſence; *as all Mankind are.* —— And at laſt he concludes, that the *Unity of God* conſiſts in This, that the perſon ſtiled in Scripture *The One God*, is the *Father*; —— *that* the Son and Holy Spirit *are in the Father, as in the Fountain of their Being; and are naturally and inſeparably united to him; and that He is the Self-exiſtent unoriginated Principle, the Root and Fountain of the other Two; and therefore they are One with Him, becauſe, though having real Beings and Subſiſtencies of their own, yet they are* from him *and* in him. *Serm. on Trin. Sunday, June* 7th 1696. *pag.* 20, 21.

As, in Scripture-language, both *Chriſt* is uſually ſtiled *our Saviour*, and *God the Father* alſo is in ſeveral places called *our Saviour*; and yet neither in Scripture, nor (I think) in Any Chriſtian Writer, are we ever ſaid to have *Two Saviours*: but the word, *Saviour*, when

when uſed *by it ſelf*, Always ſignifies *Chriſt*; and whenever it is applied to *God the Father*, it is conſtantly with ſome *Mark of diſtinction annexed*, as *GOD our Saviour*, the *Only wiſe GOD our Saviour*, and the like, 1 *Tim.* i, 1; 1 *Tim.* ii, 3; 1 *Tim.* iv, 10; *Tit.* i, 3; ii, 10; iii, 4; *Jude*, 25: *So* on the other ſide, though the word, *God*, in Scripture, is applied both to *the Father*, and alſo (in ſome few paſſages) to *our Lord Jeſus Chriſt*; yet it is never ſaid, there are *Two Gods*; but the word, *God*, when uſed *abſolutely*, Always ſignifies the *Perſon of the Father*; and where-ever it is applied to *Chriſt*, its *relative* ſignification clearly appears in the conſtruction of the Text it ſelf. See *Part* I, *Chap.* I, *Sect.* 1, 2; and *Chap.* II, *Sect.* 1.

The Scholaſtick Writers in later Ages, have generally put this matter upon another Foot: Arguing, as if the *Unity* of *God*, was not a *real proper Numerical Unity*, or *perſonal Individuality*; but only an *Abſtract and Figurative Unity*, of *Nature*. But This, is very hard to underſtand: And why *Two Perſons*, *of* (or, as the Schoolmen ſpeak, *in*) *One Nature*, (if they are co-ordinate and equally Supreme,) ſhould not be as properly *Two Gods*, (that is, *Two Supreme Governours*,) as *Two Perſons* in *Two diſtinct Natures* would be; no intelligible reaſon can be given.

The Schoolmen, ſaith the judicious Dr. Payne, *miſs'd this plain Notion*, [viz. *of* One God, *the* Father, *with an* only-begotten *Son*, and a divine Spirit;] *whilſt they*———*run into a Labyrinth of Subtilties and Difficulties, about Ones being Three, and Three One; and wove an artificial cloudy Net-work of thin but dark Cobwebs, ſuch as* Real Univerſals, Subſtantial Modes, Subſiſtent Relations, Unſubſiſtent Exiſtences, Concrete perſonal Properties, &c. *that, through it, One Being may look and appear as Three, and yet be One. And*

to

to avoid the objection of three Gods, (which they need not have been puzled with, if they had hit right upon That [Notion] *of One according to Scripture and Antiquity,) they make Three distinct Subsistencies, and but one distinct Subsistent; three opposite Modes and Relations, and but one Subject of them; three divine Persons, and but one divine Being; three Somewhats, and but one Thing. My Hearty Zeal and Concern* (concludes that Pious and Learned Writer) *for the Honour of Christianity, and my deep Regret to see its Faith thus mangled and perverted, and my Pity to see so many groping for the Light at Noon-day, and looking so carefully for what they have in their Hands; has made me venture to show That which I wonder I did not always see; and I hope Others may do the same.* Letter from *Dr P.* to the Bp of *R.* in Vindication of his Sermon on Trinity-Sunday, Postscript, pag. 28.

§ XL.

The *Holy Spirit*, whatever his Metaphysical Nature, Essence or Substance be; and whatever divine Power or Dignity is ascribed to him in Scripture, yet in This he is evidently *Subordinate* to the Father, that He derives his Being and Powers from the Father, the Father nothing from Him.

See the Texts, No 1148, 1154; & 1149 —— 1197.

See above, § 5, 7, 19, & 34.

They who contend that the *Holy Spirit* is not at all a *Person* or *Intelligent Agent*, but only a mere *Figure* or *Allegory*; must express This Proposition much *more strongly*.

§ XLI.

The *Holy Spirit*, whatever his Metaphysical Nature, Essence or Substance be; and whatever divine Power or Dignity is ascribed to him in Scripture; yet, in the whole Dispensation of the Gospel, always acts *by the Will of the Father*, is *given* and *sent* by him, *intercedes* to him, &c.

See the Texts, wherein it is declared;

That He acts in all things *by the Will of the Father*; No 1149, 1155, 1156, 1159, 1164, 1169, 1172, 1173, 1174, 1175, 1178, 1180, 1182, 1183, 1184, 1185, 1187, 1189, 1190, 1192, 1197.

That He is *given* by the Father; No 1150, 1151, 1152, 1156, 1157, 1158, 1159, 1160, 1161, 1162, 1163, 1165, 1166, 1167, 1168, 1170, 1173, 1174, 1175, 1176, 1177, 1181, 1186, 1188, 1191, 1194, 1195, 1196.

That He is *ſent* by the Father; No 1153, 1154, 1179, 1193.

That He *makes interceſſion* to the Father, No 1171, 1172.

See above, § 35, 36, & 38.

Notes on § 41.

And in the Spirit of God, (ſaith Irenæus;) *who hath revealed the Diſpenſations of the Father and the Son to men in all generations,* according to the Will of the FATHER.

Καὶ εἰς τὸ πνεῦμα τοῦ Θεοῦ, τὸ πᾶσι οἰκονομίας πατρὸς περὶ τοῦ υἱοῦ σημαῖνον καθ' ἑκάστην γενεὰν ἐν τοῖς ἀνθρώποις, κατὰ τὸ βούλημα τοῦ πατρός. *lib.* 4, *c.* 62.

And again: *The Father* (ſaith he) *ſupporting both the whole Creation and his own Word, and the Word ſupported by the Father, do* [each of them] *beſtow the Spirit upon All,* according to the *Will* of the FATHER. *And ſo the Father is ſhown to be The One God, who is above All, and*

Pater enim conditionem ſimul & Verbum ſuum portans, & Verbum portatum a Patre, præſtat Spiritum omnibus, quemadmodum vult Pater.—— Et ſic Unus Deus Pater oſtenditur, qui eſt ſuper omnia, & per omnia, & in omnibus. *lib.* 5, *cap.* 18.

through

through All, and in All: [Above all, by *Himſelf*, (as the ſame Author afterwards expounds it;) Through all, by his *Son*; and in all, by his *Spirit.*]

§ XLII.

The *Holy Spirit*, as he is *Subordinate* to the *Father*; ſo he is alſo in Scripture repreſented as † *Subordinate* to the *Son*, both by Nature and by the Will of the Father; excepting only that he is deſcribed as being the * Conducter and Guide of our Lord, during his State of Humiliation here upon Earth.

† See the Texts, No 1198 —— 1209.

* See the Texts, No 998, 999, 1002, —— 1008, 1010, 1020, 1022.

§ XLIII.

Upon theſe Grounds, *abſolutely Supreme Honour* is due to the Perſon of the *Father* ſingly, as being Alone the *Supreme* and *Original* Author of all Being and Power.

See the Texts, No 442 —— 532.

See beneath, § 44, 45, 50, & 52.

Notes on § 43.

This is evident; becauſe Honour or Worſhip being nothing elſe but a Solemn Acknowledging, (both by the continual *inward Senſe of the Mind*, and by all ſuitable and proper *outward Acts*,) Thoſe *Powers*, and That *Authority*, to belong to any Perſon, which are indeed his *peculiar* Properties; 'tis plain that the *Perſon of the Father*, being *alone Self-exiſtent, Independent, unoriginated, and abſolutely Supreme*, can *alone be honoured as Self-exiſtent, Independent, unoriginated and abſolutely Supreme*. See below, the Notes on § 51.

Thus therefore (ſaith Irenæus) *our Lord manifeſtly ſhows us the True Lord and One God, which was declared by the Law. For he ſhews us that the God whom the Law declared, is the Father*; *who* Alone is to be ſerved *alſo by the Diſciples of Chriſt.* [His Meaning is not, that the Father Alone is to be ſerved, excluſive of the Son; but that He alone is to be ſerved as ſtrictly and abſolutely Supreme; and that to *His* glory muſt redound even the acknowledging of Chriſt to to be Lord.]

Sic igitur manifeſtè oſtendente Domino, quoniam Dominus verus & Unus Deus, qui a Lege declaratus fuerat. Quem enim Lex præconiaverat Deum, hunc oſtendit Patrem, cui & ſervire ſoli oportet diſcipulos Chriſti. *lib.* 5, *cap.* 22.

And *Origen*: *When the Apoſtle* (ſays he) *affirms, that* to Us there is but One God, the Father, of whom are all things; and One Lord, Jeſus Chriſt, by whom are all things; *he uſes the word,* Us, *concerning Himſelf and All thoſe who aſcend to* [who religiouſly approach] *the Supreme God of Gods, and Supreme Lord of Lords. Now to aſcend to the Supreme God, is to pay him our Whole, Entire, Undivided Worſhip, through his Son,* (*God the Word and Wiſdom manifeſting it ſelf in Jeſus,*) *who alone brings unto Him* [unto the Supreme God] *thoſe men who* &c.

Ἐπὰν δ' λέγῃ, Ἀλλ' ἡμῖν εἷς Θεὸς, ὁ πατὴρ, ἐξ οὗ τὰ πάντα· καὶ εἷς κύριος, Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα· τὸ Ἡμῖν λέγει ἐφ' ἑαυτοῦ, καὶ πάντων τῶν ἀναβαινόντων ἐπὶ τὸν ἐπὶ πᾶσι Θεὸν τῶν Θεῶν, καὶ πρὸς τὸν ἐπὶ πᾶσι κύριον τῶν κυρίων· ἀναβαίνει ὁ πρὸς τὸν ἐπὶ πᾶσι Θεὸν ὁ ἀφίστας καὶ ἀμερίστως καὶ ἀμεριστίστως αὐτὸν σέβων ἅμα δὲ μόνῳ προσαγορεύων ἐκείνῳ υἱῷ, δι' θεοῦ λόγου καὶ σοφίας ἐν τῷ Ἰησοῦ θεωρουμένου, τοὺς &c. *contr. Celſ. lib.* 8.

And *Alexander* Biſhop of Alexandria: *We ought*

Οὐκοῦν τῷ μὲν ἀγεννήτῳ πατρὶ οἰκεῖον ἀξίωμα φυλακτέον, *there-*

therefore (ſaith he) *to reſerve to the Unbegotten Father his peculiar and proper Dignity, affirming that No one is the Cauſe of His Being: paying at the ſame Time to the Son all ſuitable Honour, and aſcribing to him a beginningleſs generation from the Father, and an exact Likeneſs to the Father in all things, as his expreſs Image and Reſemblance: But ſtill reſerving to the Father that peculiar Property of being Self-exiſtent, according to our Saviour's own declaration,* My Father is Greater than I.

μηδένα δ' εἶναι αὐτῷ τ αἴτιον λεγοντας· τῷ δ' υἱῷ τὴν ἀρμόζουσαν τιμὴν ἀπονεμοντάς, τὴν ἄναρχον αὐτῷ παρὰ δ πατρὸς γέννησιν ἀναπτύσσας. ----- Τῇ εἰκόνι δὲ τῷ χαρακτῆρι δ πατρὸς, ἀπηκριβωμένην ὁμοίωσιν κατὰ πάντα ἀναπτύσσων· τὸ δ' ἀγέννητον τῷ πατρὶ μόνον ἰδίωμα παρεῖναι δοξάζοντας, ἅπερ δὲ κ αὐτὸς φάσκοντος δ σωτῆρος, ὁ πατήρ μου μείζων μού ἐστί. *Apud Theodoret. lib.* 3. *c.* 4.

And Baſil: *As an Archangel* (ſaith he) *is* [ἀξιωμάτερος] *more honourable, and has* [μεῖζον ἀξίωμα] *greater Dignity, than an Angel; though Both are of one Angelick Nature: So,* (though he *ſuppoſes* the Father, the Son, and the Holy Spirit, to be All likewiſe of one *Divine Nature*; yet) *the Son,* (ſaith he) *is Second to the Father, both in Order, becauſe he is from him; and in Dignity, becauſe the Father is the Original and Cauſe of the Son's Being, and the Son is the Paſſage and Conductor by and thro' whom men are brought to God even the Father;*——

Υἱὸς πάλιν μὲ δεύτερος δ πατρὸς, ὅτι ἀπ' ἐκείνου· κ ἀξιώματι, ὅτι ἀρχὴ κ αἰτία δ εἶναι αὐτῷ ὁ πατὴρ, κ ὅτι δι' αὐτοῦ ἡ ὁδὸς κ ἀγωγὴ ἐστὶς τ ἡμῶν κ πατέρα. ---- Τὸ πνεῦμα ----- ἀξιώματι δευτερεύειν δ υἱῦ, παραδίδωσιν ὁ τ εὐσεβείας λόγος. *contr. Eunom. lib.* 3.

That the Spirit is Second likewiſe [both in Order and Dignity] *to the Son, is the Doctrine of Piety.*

And the Learned Mr. Mede: *To us Chriſtians* (ſaith he), *there is but One Sovereign God, the Father,*

of whom are all things, and we [εἰς αὐτὸν] *to Him, (that is, to whom, as* Supreme, *we are to direct all our Services;) and but One Lord Jeſus Chriſt,* ——— *ly whom are all things which come from the Father to us, and through whom alone we find acceſs unto Him.* Diſc. on 2 Pet. ii, 1.

§ XLIV.

For the ſame Reaſon, All *Prayers* and *Praiſes* ought *primarily* or *ultimately* to be directed to the Perſon of the *Father*, as the *Original and Primary Author* of all Good.

See the Texts, which contain,

Our *Saviour*'s directions in This particular, N° 443, 444, 445, 446, 447, 448, 449, 451, 454, 455, 456.

The *Apoſtles* directions in the ſame particular, N° 462, 464, 482, 483, 487, 488, 491, 493, 500, 501, 502, 506, 507, 508, 509, 511, 513, 517, 518, 519.

The *Practice* of the Apoſtles and of the Church in this Matter, N° 457, 458, 459, 460, 465, 466, 467, 468, 470, 472, 477, 482, 484, 489, 490, 492, 494 ——— 499, 503, 504, 505, 510, 516, 520, 521 ——— 532.

See above, § 43; *and* beneath § 45, 46, 50 *and* 52.

Notes on § 44.

Juſtin Martyr, deſcribing the Practice of the Primitive Church: *The Prieſt* (ſays he) *receiving the Offerings, ſends up Praiſe and Thankſgivings* to the Father of all things, *through the Name of the Son and of the Holy Spirit.*

Καὶ οὗτος λαβὼν, αἶνον καὶ δόξαν τῷ πατρὶ τῶν ὅλων, διὰ τοῦ ὀνόματος τοῦ υἱοῦ καὶ τοῦ πνεύματος τοῦ ἁγίου, ἀναπέμπει. *Apol.* 2.

Again:

Again: *And in all our Oblations, we give Praiſe to the Creator of all Things, through his Son Jeſus Chriſt, and through the Holy Spirit.*

Ἐπὶ πᾶσί τε οἷς προσφέρομεν, εὐλογοῦμεν τὸν ποιητὴν τῶν πάντων, διὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ διὰ πνεύματος τοῦ ἁγίου. *Ibid.*

And *Irenæus: The Church*, ſays he, *offers up her Prayers to God Almighty, through Jeſus Chriſt.*

In Deo Omnipotente, per Jeſum Chriſtum, offert eccleſia. *lib.* 4, *cap.* 33.

Origen, in his Book concerning Prayer, has a long Diſcourſe on purpoſe to endeavour to prove, that *All Prayers* ought to be offered to God the *Father only*, and not *directly TO* the *Son* [who is *appointed* our *High-Prieſt* by the Father,] *or TO the Holy Spirit* [who *receives his Being* from the Father,] *but BY or THROUGH them.* The Arguments he makes uſe of, are not indeed all of them concluſive: But they ſhow the general Notion and Practice of the Church in His Time, in their ſolemn Prayers or Liturgies. And probably He himſelf may mean nothing more, than what he expreſſes in his other Works more plainly and diſtinctly; as in the following paſſages.

Προσευκτέον ——— μόνῳ τῷ θεῷ τῶν ὅλων καὶ πατρί. ——— Ἀρχιερεῖ γὰρ τοῦ ὑπὲρ ἡμῶν καθεσταθέντι ὑπὸ τοῦ πατρὸς, καὶ παρακλήτῳ ὑπὲρ τοῦ πατρὸς εἶναι λεκτέον. ἔυχεσθαι ἡμᾶς οὐ δεῖ· ἀλλὰ διὰ ἀρχιερέως καὶ παρακλήτου. *De Orat.* § 50, 51, 52.

We ought (ſays he) *to ſend up all Supplications and Prayer and Interceſſion and Thankſgiving, to the Supreme God over All*, through *our High Prieſt who is above all Angels, even him who is the Living Word, and*

Πᾶσαν μὲν γὰρ δέησιν καὶ προσευχὴν καὶ ἔντευξιν καὶ εὐχαριστίαν ἀναπεμπτέον τῷ ἐπὶ πᾶσι θεῷ. διὰ δὲ ἐπὶ πάντων ἀγγέλων ἀρχιερέως, ἀμωμήτου λόγου καὶ θεοῦ. Δεησόμεθα δὲ ἐν αὐτῷ τοῦ λόγου, ἐν ᾧ ἐντυγχάνομεν αὐτῷ. καὶ εὐχαριστήσομεν, καὶ προσευξόμεθα δὲ,

God. Yet we may alſo offer Supplications and Interceſſions and Thankſgivings and Prayers, to the Word himſelf; if we can diſtinguiſh between That which is Prayer ſtrictly and directly, *and That which is ſo* figuratively and obliquely.

ἐὰν δυνώμεθα κατανοεῖν τὸ περὶ προσευχῆς κυριολεξίας καὶ καταχρήσεως. *contr. Celſ. lib.* 5.

And what he means by *This Diſtinction*, he ſtill more clearly explains afterwards: *We worſhip* (ſaith he) *the One God, and his one Son or Word or Image, with Supplications and Prayers to the utmoſt of our Power; putting up our Prayers to the God of the Univerſe,* through *his only-begotten Son; to whom we offer them firſt, deſiring him, as being the Propitiation for our Sins, to preſent, as our High Prieſt, both our Prayers and Sacrifices* [Thankſgivings,] *and Interceſſions to the Supreme God of the Univerſe.*

Ἀλλὰ τὸν μὲν θεὸν, καὶ τὸν μετ' αὐτὸν υἱὸν αὐτοῦ καὶ λόγον καὶ εἰκόνα, ταῖς κατὰ τὸ δυνατὸν ἡμῶν ἱκεσίαις καὶ ἀξιώσεσι σέβομεν· προσάγοντες τῷ θεῷ τῶν ὅλων τὰς εὐχὰς διὰ τοῦ μονογενοῦς αὐτοῦ· ᾧ πρῶτον προσφέρομεν αὐτὰς, ἀξιοῦντες αὐτὸν, ἱλασμὸν ὄντα τῶν ἁμαρτιῶν ἡμῶν, προσαγαγεῖν ὡς ἀρχιερέα καὶ εὐχὰς καὶ τὰς θυσίας καὶ τὰς ἐντεύξεις ἡμῶν τῷ ἐπὶ πᾶσι θεῷ. *contr. Celſ. lib.* 8.

Upon theſe Two paſſages of *Origen*, the Learned *Bp Bull* thus remarks: *I wonder* (ſaith he) *that theſe places of* Origen *ſhould offend the Learned* Huetius; *in which places (to confeſs the Truth) I always thought for my own part, that the Catholick doctrine concerning the Perſon and Office of our Saviour, was well explained.*

Miror hæcce Origenis loca Viro docto offendiculo eſſe, in quibus egomet (ut verum fatear) Catholicam de perſonâ & officio Servatoris noſtri doctrinam non malè explicari ſemper exiſtimaverim. *Defenſ. Sect.* 2, *cap.* 9, § 15.

And

And then He adds the *following* Diſtinctions: *Our Lord Chriſt* (ſaith he) *may be conſidered in Two Reſpects; either as God, or as God-man and Mediator between God and Man. If we conſider our Saviour in this latter reſpect; it appears from many places of Scripture, and the Conſent of all Chriſtians, that all the Worſhip which we pay to God, ought to be directed to him thro' Chriſt our Mediator; and that all the Worſhip and Honour, which we pay to Chriſt, ought to redound to the Glory of God the Father, as St. Paul ſpeaks in the ſecond to the Philippians. For, that Chriſt is, in reſpect of* BOTH *his Natures, the Mediator between God and Man, (whatever ſome of the Romaniſts urge to the contrary,) is the unanimous doctrine of the ancient Catholick Fathers, and of the Holy Scriptures.* —— *But now if we conſider Chriſt as God, without regard to his Mediatorial Office; we may again conſider him in two diſtinct reſpects: Either as* God, abſolutely; *or* relatively, as God

Chriſtus Dominus noſter bifariam ſpectari poteſt; quà Deus eſt, & quà μεσίτης ſive Mediator inter Deum & hominem. Sub poſteriori χίσει ſi Servatorem noſtrum ſpectes, conſtat multis Scripturæ locis atque omnium Chriſtianorum conſenſu, cultum omnem, quem Deo exhibemus, ipſi per Chriſtum Mediatorem exhibendum eſſe; quin & cultum & honorem omnem, quem Chriſto deferimus, εἰς δόξαν θεοῦ τοῦ πατρὸς, *in gloriam Dei Patris*, (ut loquitur Paulus, *Philipp.* 2,) omninò redundare. Chriſtum verò Mediatorem eſſe inter Deum & homines utriuſque naturæ reſpectu, (quicquid ex Pontificiis quidam contrà obganniant,) veteres Catholici Patres cum Sacris Scripturis uno ore docuerunt. —— Quòd ſi Chriſtum intueamur ut Deum, extra Mediatorii officii reſpectum; rursùs duplex ejuſdem conſideratio nobis occurrit: Nam vel *abſolutè, ut Deus*, ſpectatur;

of

of God, or the Son of God. *If we conſider Him* [*The Word,*] *under the* former *reſpect*; Origen *in many places clearly profeſſes, that becauſe of the unſpeakable Excellency of the Divinity, which he has in common with the Father, there is due to him the very ſame divine Worſhip, as to the Father; that is, that we ought in our Mind and inward Thoughts (by which alone we properly worſhip God) to aſcribe all the ſame perfections of the divine Nature to the Son, as we do to the Father: See the places* (ſaith he) *cited before in That chapter*, viz. Defenſ. fidei Nicen. Sect. 2, cap. 9, § 8. *But if we conſider the Son* relatively, as he is the Son, and derives his Original from the Father; *then it is certain again, that all the honour and Worſhip, which we pay to Him, muſt redound to the Father, and be referred ultimately to the Father, as the Fountain of Divinity.*

vel *relatè, ut Deus ex Deo, ſive Dei filius.* Sub *priori* conſideratione ſi reſpiciamus τὸν λόγον, multis in locis clarè fatetur Origenes, ipſi propter inenarrabili præſtantia præcellentem Divinitatem, quam cum Patre communem habet, eundem planè divinum cultum, quem Patri exhibemus, omninò deberi; hoc eſt, oportere nos mente & conceptione noſtrâ (quâ ſolâ propriè Deum colimus) eaſdem divinæ naturæ perfectiones omnes Filio adſcribere, quas patri tribuimus: Repete loca, quæ jam citavimus in hoc capite, § 8. Sin Filium intueamur relatè, *quà Filius eſt, & ex Deo Patre trahit originem*; tum rurſus certum eſt, cultum & venerationem omnem, quem ipſi deferimus, ad Patrem redundare, in ipſumque, ut πηγὴν θεότητος, ultimò referri. *Id. ibid.*

But now, this *Latter* Diſtinction, between the Son conſidered as *GOD ABSOLUTELY*, and the ſame perſon conſidered as *GOD RELATIVELY, God of God, or the Son of God*; This Diſtinction, I ſay,

I ſay, (upon *which Alone* the Learned Biſhop builds ſo *dangerous* and groundleſs a Poſition, as the aſſerting a *co-ordinate Worſhip*, a Worſhip not ultimately terminating in the Father ;) has not only no Manner of Foundation in the Nature of Things, (for *Chriſt* is manifeſtly no otherwiſe *God*, than as he is *God of God* ;) nor in the Writings of *Origen*, (for *He* ſpeaks every where uniformly concerning This Matter ; *See above in* § 11, *pag.* 233, *ſome Remarks upon That paſſage of* Origen, contr. Celſ. lib. 5, *which our very Learned Author principally refers to, and greatly miſtakes it, in making This Diſtinction :)* but it is contrary alſo, even to the doctrine of *Athanaſius*, (who affirms that *we acknowledge One only Original of Things, and that the creating Word has no other Sort of Divinity, but That of the Only God, as being derived from Him* ;) and directly contrary to this excellent Author's *Own* expreſs doctrine, in his *whole Fourth Section*, and in other places : where he affirms that *thoſe Authors contradict themſelves, who contend that the Son is from the Father, only as he is the Son, not as he is God ; and as if his perſonality only, not his eſſence or divine Nature, was derivative from the Father* : and where he declares, (ſpeaking of Chriſt, not conſidered as *Man*, but as *God*,) that *All the Honour paid unto the Son, redounds to God the Father who begat him* ;

Μίαν ἀρχὴν οἴδαμεν, τόνπε δημιουργὸν λόγον φάσκοντες οὐχ ἕτερόν τινα τρόπον ἔχειν θεότητος, ἢ τὴν τοῦ Μόνου Θεοῦ, ἀφ' οὗ καὶ ἐξ αὐτοῦ πεφυκέναι. *Orat.* 3. *contr. Arianos.*

Aiunt Filium a Deo Patre eſſe, quà Filius eſt, non quà Deus eſt ; perſonam, non eſſentiam ſive naturam divinam, a Patre accepiſſe. Atqui hoc ſibi ipſi contrarium eſt. *Defenſ. Sect.* 4, *c.* 1. § 7.

Quod omnis Filii honos, in Deum Patrem,

him; and commends *Origen* for alledging this very Thing as an Argument to prove that the Chriſtians did not derogate from the *Monarchy* of the Father: and teſtifies that the Notion of the Antient Chriſtians was, that *the Glory of the Father was manifeſted by the Son; and that All the Honour of the Son redounds to the Father as the Fountain of Divinity.*

qui ipſum genuit, redundet. *Sect.* 4, *cap.* 4, § 5.

Intelligentes ſcilicet, per Filium Patris gloriam manifeſtari; omnemque Filii gloriam ad Patrem, ut Fontem divinitatis, redundare. *Sect.* 2. *cap.* 3, § 6.

To mention but One place more, of the ſame Learned Author: *What need I add* (ſaith he) *that This pre-eminence of the Father, is acknowledged even at This day, in all the Liturgies of the Catholick Church. For both in the Doxologies we glorify God the Father in the firſt place,* (as Juſtin Martyr *ſpeaks,*) *and almoſt all Prayers alſo are put up directly to Him. Concerning which matter, remarkable are the words of* Petavius, *in Anſwer to* Crellius concerning the Holy Spirit: '*Tis in vain* ' (ſaith he) *that* Crellius ' *thinks to draw any Argu-* ' *ment, from the Church's* ' *hardly directing any of her* ' *publick Prayers to the Ho-*

Quid, quòd hæc Patris ἐξοχὴ in omnibus Catholicæ Eccleſiæ Liturgiis hodièque agnoſcitur. Nam & in δοξολογίαις Deum Patrem ὡς πρώτην πίξει (ut Juſtinus loquitur) glorificamus; & preces pleraſq; ad ipſum dirigimus. Quâ de re notatu ſanè digna ſunt Petavii, Crellio de Spiritu Sancto reſpondentis, verba; (de Trinit. lib. 3, cap. 7, § 15.) *Nam,* inquit, *quòd ad Spiritum Sanctum preces in Eccleſia publicè ferè non diriguntur, fruſtrà ex eo calumniam ſtruit Crellius; ſiquidem, veteri ex uſu, pleraque ad Patrem referuntur. Atque ita decretum legimus in Carthaginenſi tertia Synodo, canone* 23, *ut cùm ad altare*

‘ly Spirit: For almoſt All ‘Prayers are, by antient ‘uſage, directed to the Fa‘ther. And ſo we find it ‘decreed in the Third Coun‘cil of Carthage, canon the ‘23d, that when the Prieſt ‘ſtands at the Altar, he ſhould ‘direct his Prayer Always ‘to the Father. The Rea‘ſon is; becauſe the Body of ‘Chriſt, or the Man Chriſt, ‘being then offered; and ‘the Memory of that anci‘ent and bloody Sacrifice, ‘celebrated; it is but fit, ‘that All ſhould be referred ‘to the Father, as the Ori‘ginal Author of All: ‘That ſo we may imitate Chriſt our Lord and great ‘High-Prieſt, who as at all other times he directed ‘all his words and actions to the glory of his Father, ſo ‘particularly in that laſt Sacrifice delivered himſelf up ‘to God for us an offering and oblation for a ſweet‘ſmelling ſavour.

aſſiſtitur, Semper *ad Patrem dirigatur oratio. Nimirum, quia tunc Chriſti corpus, ſive homo Chriſtus, offertur; ac veteris & cruenti Sacrificii memoria celebratur; æquum eſt ad Patrem, velut Auctorem ac Principium referri omnia: uti ſummum imitemur Sacerdotem & Pontificem Chriſtum dominum, qui tum omnia dicta factaq; ſua Patris ad honorem referre ſolebat, tum in illo poſtremo ſacrificio tradidit ſemetipſum pro nobis oblationem & hoſtiam Deo in odorem ſuavitatis.* Sect. 2, cap. 9, § 15.

To the ſame purpoſe, the judicious *Mr. Mede*, in the place before cited: *To Us Chriſtians* (ſaith he) *there is but One Sovereign God, the Father, of whom are all things, and we* [εἰς αὐτὸν] *to Him, (that is,* To whom *as Supreme, we are to direct all our Services;) and but one Lord Jeſus Chriſt,* ——— by whom *are all things which come from the Father to Us, and* through whom *alone we find Acceſs unto Him.* Diſc. on 2 Pet. ii, 1.

And the learned ABp *Wake:* [The Lord's Prayer (*ſaith he*) teaches us] *that we ſhould* Pray *to* God ONLY, *and to Him as our* Father, *through* Jeſus Chriſt *our* Lord. *Comment. on Church Catech.* pag. 130, 131.

And

And moſt fully, *the Office for Ordaining of Prieſts*, in the *Exhortation* to the Perſons to be ordained, thus expreſſes the ſame Notion: ——— [*That you will continually pray* To *God the Father*, By *the Mediation of our only Saviour Jeſus Chriſt*, for *the heavenly aſſiſtance of the Holy Ghoſt.*]

Theſe Two laſt Propoſitions, being *Practical*, and not merely *Speculative*, are of the *greateſt Moment and Importance*. And 'tis very obſervable, that *whatever poſſible* Hypotheſis be received, as to the *Speculative* part; yet theſe two Propoſitions are neceſſarily right *in Practiſe*. For if on the One hand, the *Father*, the *Son*, and the *Holy Spirit*, be underſtood to be *Three real Perſons* or *Intelligent Agents*; then, it being manifeſt that the *two latter* muſt of neceſſity be *ſubordinate*, (becauſe otherwiſe there would be *Three Supreme intelligent Agents*, that is, *Three Gods*;) 'tis manifeſt likewiſe, that to the *Former only* can be paid *Honour abſolutely Supreme*. And if on the Other hand, they be underſtood to be, not *really*, but *figuratively* Three *Perſons*; viz. *God*, and the *internal Reaſon* and *Wiſdom* of God; then 'tis alſo manifeſt, that to *Him only*, who is the *Real Perſon*, and not to his *Reaſon* or *Wiſdom*, ought *Prayers* properly to be put up.

§ XLV.

And upon the ſame Account, whatever *Honour* is paid to the *Son* who redeemed, or to the *Holy Spirit* who ſanctifies us, muſt always be underſtood as tending finally to the *Honour and Glory* of the *Father*, by whoſe good pleaſure the *Son* redeemed, and the *Holy Spirit* ſanctifies us.

See the Texts, No 450, 452, 453, 463, 465, 469, 471, 474, 475, 476, 478, 485, 486, 497, 512, 514, 515, 800, 810, 811, 826, 837, 840, 895, 919, 926, 927, 934, 955, 956, 961, 964, 971, 975, 977, 980, 994.

And

And No 761, 841, 849, 851, 863, 890, 945, 950, 982.

And No 756——— 995, 1148 ———1197.

See above, § 37, 43, 44; and below, § 46, 52.

Notes on § 45.

That according to the good pleaſure of the Inviſible Father, (ſaith Irenæus), *every knee ſhould bow to Jeſus Chriſt our Lord and God and Saviour and King.*

Ἵνα Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, καὶ Θεῷ, καὶ σωτῆρι, καὶ Βασιλεῖ, κατὰ τὴν εὐδοκίαν τοῦ πατρὸς τοῦ ἀοράτου πᾶν γόνυ κάμψῃ. *lib.* 1, *cap.* 2.

And the learned Biſhop Bull: *'Tis evident* (ſaith he) *that all the Worſhip and Honour which we pay to Chriſt, ought to redound to the Glory of God the Father; as St Paul ſpeaks in the* 2*d to the Philippians.*

Quin & cultum & honorem omnem, quem Chriſto deferimus, εἰς δόξαν θεοῦ τοῦ πατρὸς, *in gloriam Dei Patris* (ut loquitur Paulus *Philipp.* ii,) omninò redundare. *Defenſ. Sect.* 2, *c.* 9, § 15.

But theſe paſſages may be underſtood of Chriſt, as Mediator *Incarnate:* Thoſe which follow, are ſpoken of him expreſsly in his *divine* and higheſt capacity.

The Son (ſaith Hilary) *hath nothing but what is Derivative; and the Greatneſs of the Honour of Him which is begotten, is to the Glory of Him which begat: There is no room therefore to object, that we derogate from the Majeſty of the Father;*

Nihil enim niſi natum habet Filius; & geniti honoris admiratio, in honorem generantis eſt. Ceſſat ergò opinio contumeliæ, cùm quicquid ineſſe Filio Majeſtatis docebitur, id ad amplificandum poteſtatem Ejus,

ther; ſeeing that whatever Majeſty we ſhall aſcribe to the Son, muſt all redound to the magnifying of the Power of Him, who begat a Son of ſuch Divinity and Majeſty.

qui iſtiuſmodi genuerit, redundabit. *De Trinitat. lib.* 4.

And the learned Bp Bull: *'Tis certain* (ſaith he,) *that all the Honour and Worſhip, which we pay to him as he is the Son and derives his original from the Father, muſt redound to the Father, and be referred ultimately to the Father, as the Fountain of Divinity.*

Certum eſt, cultum & venerationem omnem, quem ipſi [quà † Filius eſt, & ex Deo Patre trahit originem,] deferimus; ad Patrem redundare, in ipſumq; ut πηγὴν θεότητος, ultimò referri. *Defenſ. Sect.* 2, *c.* 9, § 15.

† Of this paſſage, ſee more *above*, in § 44. *pag.* 326, 327.

Again: *The Antient Catholicks underſtood, that the Glory of the Father was manifeſted by the Son; and that all the glory of the Son redounds to the Father, as the Fountain of Divinity.*

Intelligentes ſcilicet, per Filium Patris gloriam manifeſtari; omnemq; Filii gloriam ad Patrem, ut Fontem Divinitatis, redundare. *Sect.* 2, *c.* 3, § 6.

And again: *Becauſe* (ſaith he) *all the Honour of the Son, redounds to the Glory of God the Father, who begat him.*

Quòd omnis Filii honos in Deum Patrem, qui ipſum genuit, redundet. *Sect.* 4, *c.* 4, § 5.

§ XLVI.

For, the *Great Oeconomy*; or the Whole Diſpenſation of *God* towards Mankind in Chriſt, conſiſts and terminates in This; that as all *Authority and Power* is originally in the *Father*, and from him derived to the *Son*, and exerciſed according to the *Will of the Father* by the *Operation of the Son* and by the *Influence of the Holy Spirit*; and all *Communications*

tions from *God* to the *Creature*, are conveyed through the *Interceſſion of the Son*, and by the *Inſpiration and Sanctification of the Holy Spirit*: So on the contrary, *All Returns* from the *Creature*, of *Prayers and Praiſes*, of *Reconciliation and Obedience*, of *Honour and Duty* to *God*; are made in and by the *Guidance and Aſſiſtance of the Holy Spirit*, through the *Mediation of the Son*, to the *Supreme Father and Author of All things*.

See the Texts, No 756——995, 1120, *and* 1148——1197.

See above, § 37, 39, 44, 45; and beneath, § 52.

Notes on § 46.

For by *the* Son, *and* in *the* Spirit, (*ſaith* Athanaſius) *did* God *at firſt make, and ſtill preſerves all things.*

Διὰ γὰρ υἱοῦ καὶ ἐν πνεύματι τὰ πάντα ὁ θεὸς καὶ συνιστᾷ καὶ συνέχων ἀφυλάκτως. *contr. Sabell.*

Again: *There is* One God, *even the* Father; *who may be conſidered either in his* own Perſon, *as being* Above All; *or manifeſting himſelf in his* Son, *as being* Through All; *or in his* Spirit, *as working* In All *through his* Word *and by his* Spirit.

Εἷς θεὸς ὁ πατὴρ, ἐφ' ἑαυτοῦ ὢν κατὰ τὸ Ἐπὶ πάντων εἶναι· καὶ ἐν τῷ υἱῷ ᾧ φαινόμενος κατὰ τὸ Διὰ πάντων διήκειν· καὶ ἐν τῷ πνεύματι ᾧ, κατὰ τὸ Ἐν ἅπασι ἁφὴ τὸν λόγον ὡς αὐτῷ συνεργεῖν. *contr. Arian. Orat.* 3.

And again: *In the Diſtribution of Gifts*, (ſaith he,) *as the Apoſtle writes to the Corinthians; it is the ſame* Spirit, *and the ſame* Lord,

Ἐν δὲ τῇ τάξει διαιρέσεως, ὡς Κορινθίοις γράφει, τὸ αὐτὸ πνεῦμα ἅγιόν ἐστι, καὶ ὁ αὐτὸς κύριος, καὶ ὁ αὐτὸς θεός ἐστιν ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν· αὐτὸς γὰρ ὁ πα-

Lord, *and the ſame* God, *which worketh all in all. For the* Father himſelf *worketh and giveth All,* through his Word *and* in [*or* by] his Spirit.

τὴς διὰ τῦ λόγυ ἐν τῷ πνεύματι ἐνεργεῖ καὶ δίδωσι τὰ πάντα. *Epiſt. ad Serap.* 1, *de Spir. Sancto.*

On the other ſide: *In all the Offerings which we make,* (ſaith Juſtin Martyr,) *we return Thanks* To *the Creator of all things,* through *his Son Jeſus Chriſt, and* through *the Holy Spirit.*

Ἐπὶ πάσι τοῖς προσφερομένοις, εὐλογοῦμεν τὸν ποιητὴν τῶν πάντων, διὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ διὰ πνεύματος τοῦ ἁγίου. *Apol.* 2.

And again: *The Prieſt* (ſays he) *receiving the Oblations, returns Praiſe and Glory* To *the Father of all things,* through *the Name of the* Son *and of the* Holy Spirit.

Καὶ ἕτερος λαβὼν, αἶνον καὶ δόξαν τῷ πατρὶ τῶν ὅλων, διὰ τοῦ ὀνόματος τοῦ υἱοῦ καὶ τοῦ πνεύματος τοῦ ἁγίου ἀναπέμπει. *Id. Ibid.*

And Irenæus: *The Presbyters,* (ſaith he,) *the diſciples of the Apoſtles, teach; that the Order and Method, by which men are brought to Salvation, is according to the following degrees; viz. that by the Spirit* [the Aſſiſtance of the Spirit,] *they aſcend to the Son* [to the Knowledge of the Son,] *and by the Son to the Father.*

Hanc eſſe adordinationem & diſpoſitionem eorum qui ſalvantur, dicunt Presbyteri Apoſtolorum diſcipuli; & per hujuſmodi gradus proficere; & per Spiritum quidem ad Filium, per Filium autem aſcendere ad Patrem, *lib.* 5. *c.* 36.

We know (ſaith St John) *that the Son of God is come, and hath given us an Underſtanding, that we may know the True God; and we are in the True God, by* (or *through*)

through) his Son Jeſus Chriſt: [So the Words ought to be rendred, 1 *Joh.* v, 20; *See* No 5, & 410.]

§ XLVII.

The *Son*, before his Incarnation, was *with God*, was *in the Form of God*, and *had Glory with the Father.*

See the Texts, No 567, 574, 584, 586, 588, 591, 607, 612, 616, 617, 618, 638.

§ XLVIII.

Yet *He* had not Then *diſtinct Worſhip* paid to him in his *Own Perſon*, but appeared only as the [*Shecinah* or] *Habitation* of the Glory of the Father; *in* which, *the Name of God* was.

See the Texts, No 616, 617, 618, 934, 958.

For, 'tis obſervable that we never find in Scripture any Worſhip paid to Chriſt, upon account of God's having *created the World by him*, or of any other Act done by him before his Incarnation. *See below*, § 50 & 51.

§ XLIX.

At his Incarnation *He freely deveſted Himſelf* [ἐκένωσεν ἑαυτὸν] of *That Glory*, which he *had with God before the World was*, and by virtue of which He is deſcribed as having been *in the Form of God:* And in this State of Humiliation, he ſuffered and died for the Sins of the World.

See the Text, No 934.

§ L.

After and upon account of the Accompliſhment of which Diſpenſation, He is deſcribed in Scripture as inveſted with *diſtinct Worſhip* in his *Own Perſon*; his *original Glory and Dignity* being at the ſame time revealed, and his *Exaltation* in the Human Nature to his *Mediatorial Kingdom* declared: Himſelf *ſitting* upon his *Father's Throne*, at the right hand of the Majeſty of God; and receiving the *Prayers and Thankſgivings* of his Church, as the *Alone Mediator* between God and Men:

See the Texts, No 638, 652.

And thoſe which repreſent him *ſitting on the Throne of God*, No 633, 647, 652, 659, 660, 661, 664, 673, 676, 684, 685.

And thoſe which mention his *Diſciples worſhipping him*, No 688, 751, 752, 753.

Honouring *Him*, as well as *the Father*, No 689.

Baptizing in his *Name*, No 687.

Angels worſhipping him, No 743.

Every knee *bowing* at his Name, No 716.

Calling upon his Name, No 691, 693, 694, 695, 698, 701, 737, 745.

Adjuring by him, No 726.

Calling him to *witneſs*, No 697, 707, 735.

Truſting in him, No 717, 718.

Not tempting him, No 703.

Blaming thoſe who *worſhip Angels*, and *hold not to the Head*, No 721.

Aſcribing Glory to him, No 710, 738, 744, 746, 747, 750.

And *Praiſe and Thankſgiving*, No 713, 722, 734, 751, 752, 753.

Invocating him in Prayer, No 690, 692, 706, 754.

Pray-

Praying for *Grace, Peace, Bleſſing, Direction, Aſſiſtance, and Comfort, from him*; No 696, 699, 700, 702, 704, 705, 708, 709, 711, 712, 714, 715, 719, 720, 723, 724, 725, 727, 728, 729, 730, 731, 732, 733, 736, 739, 740, 741, 742, 748, 749, 755.

See above, § 43, 44, 45.

Notes on § 50.

This was the full Accompliſhment of that famous Prophecy, *Iſ* 9, 6; *The Government ſhall be upon his Shoulder; and his Name ſhall be called, Wonderful, Counſeller,* [in the LXX it is, Μεγάλης Βυλῆς ἄγγελος, *The Angel of his Great Counſel* or *Covenant*; as Mal. iii, 1, The *Meſſenger*, or *Angel, of the Covenant*; and *Iſ.* lxiii, 9, *The Angel of his Preſence*;] *The Mighty God, The everlaſting Father,* [Theſe Words, *The everlaſting Father*, are very ill rendred; For it is abſurd to ſay of *the Son*, that he is *the everlaſting Father*, the *Father of Himſelf*: But the phraſe אבי־עד ought to be tranſlated, as in the beſt Copies of the LXX, πατὴρ τ μέλλοντος αἰῶνος, and in the Vulgar Latin, *Pater futuri ſeculi*, The *Father* (or *Lord*) *of the Age to come*: As *Heb.* ii. 5, 8, *Unto the Angels hath he not put in Subjection the World to come, whereof we ſpeak; But* —— *thou haſt put all things in ſubjection under HIS Feet*:] *The Prince of Peace; Of the increaſe of His Government and Peace there ſhall be no end, upon the Throne of David and upon his Kingdom to order it, and to eſtabliſh it with judgment and with juſtice from henceforth even for ever.*

We can never (ſay the Antient Writers of Polycarps Martyrdom) *either forſake Chriſt, who ſuffered for the Salvation of thoſe*

Οὔτε τὸν χριστὸν ποτε καταλιπεῖν δυνησόμεθα, τὸν ὑπὲρ τ σωτηρίας τ ἁπάντος κόσμου τ σωζομένων σω-

who ſhall be ſaved out of the whole World, the Righteous for the Sinners; or worſhip any other beſides him. For, Him indeed we worſhip, *being the Son of God; But the Martyrs, as being Diſciples and Imitators of our Lord, we only* love *as becomes us.*

τηρίας παθόντα, ἄμωμον ὑπὲρ ἁμαρτωλῶν· ἢ πῦ ἔπεσόν τινα σίβεσθαι. Τοῦτον μὲν γὰρ, υἱὸν ὄντα τοῦ θεοῦ, προσκυνοῦμεν· τοὺς δὲ μάρτυρας, ὡς μαθητὰς καὶ μιμητὰς τοῦ κυρίου, ἀγαπῶμεν ἀξίως. *Polycarpi Martyrium.*

And Juſtin Martyr: *The Scriptures* (ſaith he) *expreſsly declare, that Chriſt was to ſuffer, and is to be worſhipped, and is God.*

Γεγραφὰς, αἱ ἀμφοῖν τὸ χεῖρον καὶ παθητὸν, καὶ προσκυνητὸν καὶ θεὸν, ἀποδεικνύουσι. *Dial. cum Tryph.*

Again: *We worſhip* (ſaith he) *the Maker of the Univerſe: And I ſhall ſhow, that we do alſo with good reaſon honour in the ſecond place our Maſter who taught us theſe things, being the Son of the True God; and in the Third place, the Prophetick Spirit.*

Τὸν δημιουργὸν τῶνδε τοῦ παντὸς σεβόμενοι. ——— τὸν δὲ διδάσκαλον τούτων γενόμενον ἡμῖν, ——— υἱὸν αὐτοῦ τοῦ ὄντως θεοῦ μαθόντες, καὶ ἐν δευτέρᾳ χώρᾳ ἔχοντες, πνεῦμά τε προφητικὸν ἐν τρίτῃ τάξει ὅτι μετὰ λόγου τιμῶμεν ἀποδείξομεν. *Apol.* 2.

Again: *Next after God who is before All, we yield honour in the ſecond place to the Word which came forth from God, and in the Third place to the Spirit.*

Μετὰ τὸν πρῶτον θεὸν, ——— δευτέρῳ μὲν ——— χώρᾳ τῷ παρὰ θεοῦ λόγῳ, τὴν δὲ τρίτην πνεύματι. *Ibid.*

And again: *We worſhip and adore God himſelf, and his Son, and the Prophetick Spirit; honouring them according to reaſon and*

Ἀλλ' ἐκεῖνόν τε, καὶ τὸν παρ' αὐτοῦ υἱὸν ἐλθόντα, ——— πνεῦμά τε τὸ προφητικὸν σεβόμεθα καὶ προσκυνοῦμεν, λόγῳ καὶ ἀληθείᾳ τιμῶντες. *Ibid.*

Truth;

Truth; [that is, according to the *Order* expreſſed in the Two laſt paſſages before-cited.]

And Irenæus; *That every knee (*ſaith he*) ſhould bow to Chriſt Jeſus, our Lord and God and Saviour and King, according to the good pleaſure of the Inviſible Father.*

Ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, καὶ Θεῷ, καὶ σωτῆρι, καὶ βασιλεῖ, κατὰ τὴν εὐδοκίαν τοῦ πατρὸς ὁ ἀοράτου πᾶν γόνυ κάμψῃ. *Lib.* 1, *c.* 2.

The ſame thing *Clemens Alexandrinus* expreſſes, by affirming Chriſt to be, τῷ δεσπότῃ τῶν ὅλων ἐξισωθείς, [ἴσα Θεῷ,] *equalized with the Supreme Lord of all things*: In the language of *Tertullian*, (*pariatus Deo*,) *equalized with God*: And in the words of *Euſebius*, more near to thoſe of Scripture, σύνθρονος τοῦ ἑαυτοῦ βασιλείας, *ſitting together with God upon the Throne of his Kingdom.*

§ LI.

This *Honour*, the Scripture directs to be paid to Chriſt; not ſo much upon Account of his *metaphyſical Eſſence* or *Subſtance*, and *abſtract Attributes*; as of his *Actions* and *Attributes relative* to *Us*; his *Condeſcenſion* in becoming *Man*, who was the *Son of God*; his *Redeeming*, and *Interceding for*, us; his *Authority*, *Power*, *Dominion*, and *Sitting upon the Throne of God his Father*, as our *Lawgiver*, our *King*, our *Judge*, and our *God*.

See the Texts, No 689, 692, 716, 721, 734, 745, 749, 750, 751, 752, 753, 768, 1211.

See above, § 25,

Notes on § 51.

The Expreſſions of Scripture upon This Head, are very clear. *Mat.* xxviii; 18, 19, *All* Power is given unto me *in heaven and in Earth*; *Go ye THEREFORE, and teach all Nations*, baptizing *them in the Name of the Father, and of the* SON, *&c.* And *Rev.* i; 5, 6, *Unto Him that* loved *us and* waſhed us from our Sins in his own Blood, *and hath* made us Kings and Prieſts unto God and his Father; *to Him be glory and dominion for ever and ever.* And *ch.* v, *ver.* 9, *They ſung a new Song, ſaying, Thou art worthy* ——— ; *for* thou waſt ſlain, *and haſt* redeemed us to God by thy Blood; ——— *and haſt* made us, unto our God, Kings and Prieſts, *&c.*

Honour is due, not to any *Abſtract metaphyſical Nature, Eſſence or Subſtance*; (for we ought not to *worſhip we know not what*;) but to the *Perſon intelligent*, as being *intelligent*; and as having *Dignity, Power, Authority* and *Goodneſs.*

For, evidently in the Nature of Things, a *Perſon* only, (or individual *Intelligent Agent*;) and [not φύσις, ὑπόστασις, or οὐσία,] not *Nature, Subſtance* or *Eſſence*, or any other *abſtract*; can be capable of being an Object of Worſhip. Every Act of Duty, Reſpect, Honour or Worſhip, is entirely *Perſonal*; correſponding to the individual *Power, Dominion* or *Authority*, of the reſpective Perſon to whom it is paid. And the Worſhip of *One Perſon*, (whether *Supreme* or *Mediatorial*, or of *whatever* kind it be,) can no more be given to *another*, than *one perſon* can be *Another*: As is evident from the Nature of All *Relates* and *Correlates.* With regard to *Civil* matters; In the *Honour* paid to a *King*, and That to a *Father*, and That to a *Magiſtrate* or any other *Superiour*,

riour, 'tis plain there muſt of neceſſity be exactly the ſame *diſtinction*, as there is in the *Perſons* to whom the Honour is paid. In like manner, in matters of Religion: The Honour or Worſhip peculiar to *God*, the *Almighty Father*, is the ſolemn Acknowledging him to be *Supreme* over all, *abſolutely*, and *independent of Any*; the alone *original Author* of all, and *ſupreme Governour* of all, by his *own proper inherent perſonal underived Authority* and *ſelf-originated ſelf-ſufficient Dominion*; the *Sender* of his Son to redeem, and of his Holy Spirit to ſanctify us: And This Honour, 'tis very manifeſt, cannot poſſibly be communicated to any other Perſon. The Honour peculiarly due to *Chriſt*; is the acknowledging him to be our *Redeemer*, *Mediatour* and *Interceſſour*; (*Thou art Worthy*; —— *for thou haſt Redeemed us to God by thy Blood*, Rev. 5, 9:) And This Honour or Worſhip can no more be given to the Father, than That of the Father can be given to the Son; it being evidently as abſurd, to aſcribe to the Father Mediation or Interceſſion, as to aſcribe Supremacy and Independency to the Son. The Honour peculiar to the *Holy Spirit* of God, is the Acknowledging him to be (according to the Will of the Father) the *Inſpirer* of the Prophets and Apoſtles, the *Comforter* of all good Chriſtians, the *Diſtributer* of all miraculous and other Spiritual Gifts, and the *Sanctifier* of all Hearts. To *Angels* and *departed Saints*, there is *no ſort of Worſhip at all* due; becauſe *Angels* have *No Dominion* or *Authority* at all, no *Power*, no *Judgment committed unto them*; but are only *miniſtring Spirits ſent forth* occaſionally *to miniſter for Them who ſhall be Heirs of Salvation*; For, *not of any Favour of mine*, (ſaid the Angel *Raphael*, *Tob.* 12, 18,) *but by the Will of our God I came.* And *Souls of dead Men* have ſtill leſs Power than This.;

per-

perhaps not ſo much as any Knowledge at all of what we do. All *Worſhip of Angels* therefore, *and of Souls departed*, is *Idolatry*; Conſiſting, not in paying them *the Worſhip of God Almighty*, (for neither did the *Heathen of old* do That to their *Heroes*, nor the *Church of Rome* at this day to their *Saints*:) But it is an *Idolatry* which conſiſts in paying *the Worſhip of the Mediatour* to Thoſe whom God never appointed to any ſuch Office; that is, 'tis paying it to Idol-Mediatours, [See N° 689;] Which Practiſe was, in the *Heathens*, a worſhipping of mere Nothings, Idols or Creatures of their own Imagination, Lying Vanities, *Gods which were no Gods*, Acts 19, 26; And in the *Church of Rome*, it is moreover a *formal* departing from *Chriſt* the One Mediatour, a *not holding the Head*, as *St Paul* argues, *Col.* 2, 19.

We worſhip (ſaith Juſtin Martyr in the place before-cited) *the Maker of the Univerſe: And I ſhall ſhew, that we do alſo with good reaſon honour in the Second place Him who became our Maſter and taught us theſe things, being the Son of the True God; and in the Third place, the Prophetick Spirit.*

Τὸν δημιεργὸν τῦδε ϖαντὸς σεβόμθοι. ——— τ̃ ὃ διδάσκαλον τύτων γενόμθον ἡμῖν, ——— υἱὸν αὐτ̃ τ̃ ὄντως Θεοῦ μαθόντες, κ̀ ἐν δευτέρᾳ χώρᾳ ἔχοντες, πνεῦμά τε ϖροφητικὸν ἐν τρίτῃ τάξει ὅτι μετὰ λόγε τιμῶμθ, ἀποδείξομθ. *Apol.* 2.

And again: *Next after the Unbegotten and ineffable God, we worſhip and love Him who is the Word of God; becauſe that for our ſakes he became Man, and was made Partaker of our Sufferings, that he might heal Us.*

Τὸν δ ἀπὸ ἀγεννήτε κ ἀῤῥήτε θεὸ λόγον, μετὰ τ̃ θεὸν, ϖροσκυνεῖμθ κ̀ ἀγαπῶμθ, ἐπειδὴ κ̀ δι' ἡμᾶς ἄνθρωπ@ γέγονεν, ὅπως κ̀ τ̃ παθῶν τ̃ ἡμετέρων συμμετοχ@ γενόμθ@, κ̀ ἴασιν ϖτιήσηται. *Apol.* 1.

§ LII.

§ LII.

The *Honour* paid in this manner to the *Son*, muſt (as before) always be underſtood as redounding ultimately to the Glory of *God the Father*.

See the Texts, N° 451, 452, 463, 465, 469, 481, 482, 486, 492, 507, 509, 512, 515, 527.

See above, § 37, 39, 43, 44, 45, 46, 50.

§ LIII.

The *Honour* which Chriſtians are bound to pay peculiarly to the Perſon of the *Holy Spirit*, is expreſſed in theſe Texts following; Wherein we are directed, either by Precept, or by Example,

To *baptize* in his Name, N° 1138.

To wiſh *Grace and Peace and Bleſſing* from him, N° 1143, 1147.

To *appeal to him as Witneſs* in ſolemn Affirmations, N° 1141, 1142.

To take heed *not to reſiſt* him, N° 1140, 1145.

—— —— *not to do deſpite* to him, N° 1146.

—— —— *not to tempt* him, N° 1139.

—— —— *not to grieve* him, N° 1144.

§ LIV.

For putting up *Prayers and Doxologies* directly and expreſly to the *Perſon of the Holy Spirit*, it muſt be acknowledged there is no clear *Precept* or *Example* in Scripture.

See *Baſil. de Spiritu Sancto*, cap. 27 *and* 29; concerning the Uſe of *Tradition* in theſe Matters.

§ LV.

§ LV.

The *Titles* given in the New Teſtament to the *Three Perſons* of the everbleſſed *Trinity*, when all mentioned together; are as follows.

They are ſtiled, Once. *He which is and which was and which is to come:* The *Seven* † *Spirits which are before his Throne:* and *Jeſus Chriſt the Faithful Witneſs*: No 1250.

† If This be meant of the *Holy Ghoſt*; Which is not certain.

Once. The *Father*, The *Son*, and the *Holy Ghoſt*, No 1211.

Once. The *Father*, The *Son*, and the *Spirit*; No 1246.

Once. The *Father*, The *Word*, and the *Holy Ghoſt*; No 1248.

Twice. The *Father*, *Jeſus*, The *Spirit*, No 1213, 1215.

Twice. The *Father*, *Jeſus*, The *Holy Ghoſt*; No 1214, 1216.

Once. The *Father*, *Chriſt*, The *Spirit*; No 1234.

Once. The *Father*, *Jeſus Chriſt*, The *Spirit*; No 1233.

Once. The *Father*, The *Lord*, The *Spirit*; No 1236.

Once. *God the Father*, *Jeſus Chriſt*, The *Spirit*; No 1242.

Once. *He that raiſed up Jeſus from the Dead*; *Jeſus*; *The Spirit*; No 1222.

Once. The *Living God*; *Chriſt*; The *Spirit*; No 1230.

Once. The *Living God*; *Chriſt*; The *eternal Spirit*; No 1241.

Four times. *God*, *Jeſus*, The *Spirit*; No 1210, 1226, 1227, 1247.

Once.

Once. *God*, The *Son of God*, The *Holy Ghoſt*; No 1212.

Five times. *God*, *Jeſus*, The *Holy Ghoſt*; No 1216, 1216*, 1217, 1218, 1227.

Once. *God*, *Jeſus Chriſt the Son of God*, The *Spirit of Holineſs*; No 1219.

Once. *God*, *Chriſt*, The *Holy Ghoſt*; No 1220.

Five times. *God*, *Chriſt*, The *Spirit*; No 1221, 1224, 1229, 1243, 1244.

Four times. *God*, *Jeſus Chriſt*, The *Holy Ghoſt*; No 1223, 1231, 1239, 1249.

Five times. *God*, *Jeſus Chriſt*, The *Spirit*; No 1225, 1233, 1237, 1245, 1251.

Four times. *God*, The *Lord*, The *Spirit*; No 1228, 1235, 1236, 1238.

Twice. *God*, his *Son*, The *Spirit*; No 1232, 1247.

Once. *God*, The *Lord*, The *Holy Ghoſt*; No 1240.

Once. *God*, *Chriſt*, The *eternal Spirit*; No 1241.

From all which, it appears, even to a Demonſtration; (the words, *God* and *Father*, being put promiſcuouſly for each other;) that *GOD*, in Scripture-language, does not ſignify the *Trinity*, but the *Firſt Perſon of the Trinity*. According to that of *Tatian*: Τῆς τριάδος· ὅ θεὸς, καὶ ὁ λόγος αὐτοῦ, καὶ ἡ σοφία αὐτοῦ, i. e. *The Trinity*; *which is* GOD, *and his* Word, *and his* Wiſdom. *lib.* 2.

THE





THE *Scripture-Doctrine of the* Trinity.

PART III.

Being the principal *Paſſages* in the LITURGY of the Church of *England*, relating to that Doctrine, conſidered.

CHAP. I.

The principal Paſſages, wherein the main Branches of the foregoing Doctrine are expreſſly affirmed.

SECT. I.

The Paſſages, wherein the Father *is ſtiled The* One *or* Only God.

1.

——TO follow Thee the *Only God*, through *Jeſus Chriſt our Lord.* Collect for Sund. 18. after Trin.

2. I

2.

Nicene Creed. I believe in *One God*, the *Father* Almighty, *&c.*

SECT. II.

The principal Paſſages, wherein the Father *is ſtiled* GOD *abſolutely and by way of Eminence.*

1.

The general Exhortation. —— BEfore the Face of *Almighty* GOD, our heavenly *Father*.

2.

The general Confeſſion. Spare thou them, O GOD; According to thy Promiſes —— *in Chriſt Jeſu our Lord*; And grant, O moſt merciful *Father*, for his ſake, &c.

3.

The general Abſolution. *Almighty* GOD, the *Father of our Lord Jeſus Chriſt* —— pardoneth and abſolveth, *&c.*

4.

Te Deum. We praiſe thee, O GOD, —— the *Father* everlaſting: To *Thee* all Angels —— continually do cry, *Holy, Holy, Holy, Lord* GOD *of Sabaoth.*

5.

Thou ſitteſt at the right hand of GOD, in the Glory of *the Father*.

6. I

6.

I believe in *GOD, the Father Almighty*, [Gr. παντοκράτορα. *Supreme over All.*] Apoſtles Creed.

7.

And ſitteth on the right hand of *GOD*, the *Father Almighty.*

8.

——— our heavenly *Father*, Almighty and everlaſting *GOD.* 3d Coll. for Grace.

9.

The Grace of our *Lord Jeſus Chriſt*, and the Love of *GOD*, and the Fellowſhip of the *Holy Ghoſt.* The Bleſſing.

10.

He ſitteth on the right hand of *the Father, GOD Almighty:* [In the beſt Copies of the *Greek* Original, or antient Tranſlation; παντοκράτορος, *Supreme over all.* Which Word is not uſed in the former Part of the Creed; but only παντοδύναμος, *having all Power.*] Athanaſ. Creed.

11.

O *Lamb* of *GOD*, which takeſt away the Sins of the World. The Litany.

12.

O *GOD*, merciful *Father*, —— through *Jeſus Chriſt our Lord.* Coll in Litany.

13.

Coll. for Ember-Week. Almighty *GOD*, our heavenly *Father*, ——— through *Jeſus Chriſt our Lord.*

And after the like Form in moſt Collects.

14.

Coll. on St Stephen's Day. O bleſſed *Jeſus*, who ſtandeth at the right hand of *GOD.*

15.

Coll. for 2d Sund. after Epiphany. Almighty and everlaſting *GOD*, *who doſt govern all things in Heaven and Earth*; ——— through *Jeſus Chriſt our Lord.*

16.

Coll. for 6th Sund. after Epiphany. O *GOD*, whoſe *bleſſed Son* was manifeſted, that he might ——— make us the Sons of *GOD.*

17.

Coll. for Aſhwedn. ——— may obtain of *Thee*, the *GOD* of all mercy, perfect remiſſion and forgiveneſs, *through Jeſus Chriſt our Lord.*

18.

Sunday after Aſcenſion. O *GOD*, the King of Glory, who haſt exalted *thine only Son, Jeſus Chriſt*, with great Triumph unto thy Kingdom in Heaven; ——— ſend to us *thine Holy Ghoſt* to comfort us.

19.

19.

GOD, who as at this time didſt teach the Hearts of thy faithful People, by the ſending to them the Light of *thy Holy Spirit*. Whitſund.

20.

Almighty GOD, who didſt give ſuch grace unto ———, that he readily obeyed the Calling of *thy Son Jeſus Chriſt*. Coll. on St Andrew's Day.

21.

Almighty and everliving GOD, who —— didſt ſuffer thy Holy Apoſtle *Thomas* to be doubtful in *thy Son's* Reſurrection; Grant us ſo perfectly —— to believe in *thy Son Jeſus Chriſt*. Coll. on St Thomas's Day.

22.

Almighty and everliving GOD, we humbly beſeech thy Majeſty, that as *thy only-begotten Son* ——; ſo *We* may be preſented *unto Thee*, —— by the ſame *thy Son Jeſus Chriſt our Lord*. Coll. on the Purification.

23.

O *Almighty GOD*, ——— grant us perfectly to know *thy Son Jeſus Chriſt*, &c. Coll. on St Phil. and James's Day.

24.

O Lord GOD Almighty, who didſt endue —— with ſingular gifts of *the Holy Ghoſt*, —— through *Jeſus Chriſt our Lord*. Coll. on St Barnabas's Day.

25.

Coll. on St John Bapt. Day. *Almighty GOD*, by whoſe Providence thy Servant *John Baptiſt* was —— ſent to prepare the way of *thy Son our Saviour*, &c.

26.

Coll. on St Peter's Day. O *Almighty GOD*, who by *thy Son Jeſus Chriſt* didſt give to thy Apoſtle, &c.

27.

Coll. on St James's Day. Grant, O merciful *GOD*, that as thine Holy Apoſtle —— was obedient unto the Calling of *thy Son Jeſus Chriſt*, &c.

28.

Coll. on St Matthew's Day. O *Almighty GOD*, who by *thy bleſſed Son* didſt call *Matthew*———; Grant us——— to follow the ſame *thy Son Jeſus Chriſt*, &c.

29.

Coll. on St Sim. and Jude's Day. O *Almighty GOD*, who haſt built thy Church upon the Foundation of the Apoſtles and Prophets, *Jeſus Chriſt* himſelf being the Head-corner-ſtone.

30.

Coll. on All-Saints Day. O *Almighty GOD*, who haſt knit together thine elect ——— in the myſtical Body of *thy Son Chriſt our Lord.*

31. *Al-*

31.

Almighty GOD, —— cleanſe the Thoughts of our Hearts by the Inſpiration of *thy Holy Spirit,* —— through *Chriſt our Lord.* 1ſt Coll. in the Communion-Service.

32.

And in one *Lord, Jeſus Chriſt,* the only begotten Son of *GOD*; —— God, of *GOD,* &c. Nicene Creed.

33.

It is our duty to render moſt humble and hearty Thanks to *Almighty GOD* our heavenly Father, for that he hath given *his Son our Saviour Jeſus Chriſt.* Warning to the Communion.

34.

For the obtaining whereof, we ſhall not ceaſe to make our humble petitions unto *Almighty GOD* our heavenly *Father.* 2d Warning to the Communion.

35.

—— make your humble Confeſſion to *Almighty GOD* ——: *Almighty GOD, Father* of our *Lord Jeſus Chriſt,* &c. Confeſſion at the Communion.

36.

Almighty GOD, our heavenly *Father,* —— pardon and deliver you from all your Sins, —— through *Jeſus Chriſt our Lord.* Abſolution.

37.

After the Abſolution. ——— give thanks unto *Thee*, O Lord, *Holy Father, Almighty everlaſting GOD.*

38.

Conſecration-Prayer. *Almighty GOD*, our heavenly *Father*, who of thy tender Mercy didſt give thine only Son *Jeſus Chriſt*, &c.

39.

2d Prayer after Conſecration. *Almighty and everliving GOD*, we moſt heartily thank thee, for that *Thou* doſt vouchſafe to feed us ——— with the Spiritual Food of the moſt precious Body and Blood of *thy Son our Saviour Jeſus Chriſt.*

40.

Hymn. Glory be to *GOD* on high, and in Earth peace, good Will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorify thee, we give thanks to thee, for thy great glory, *O Lord GOD*, heavenly King, *GOD* the *Father* Almighty.

41.

The Bleſſing. The Peace of *GOD*, which paſſeth all Underſtanding, keep your Hearts and Minds in the Knowledge and Love of *GOD*, and of *his Son Jeſus Chriſt our Lord.*

42.

Coll. after the Offertory. Almighty *GOD*, who haſt promiſed to hear the Petitions of them that ask *in thy Sons Name*; ——— through *Jeſus Chriſt our Lord.*

43. *Al-*

43.

Almighty and everlasting GOD, who —— by the Baptism of *thy well-beloved Son Jesus Christ*, --- didst sanctify Water, &c. Wash this Child and sanctify him with *the Holy Ghost*, &c. In the Office of Baptism, Coll. 1.

44.

Almighty and Immortal GOD; ---- Receive this Child, as thou hast promised *by thy well-beloved Son*; —— that he may come to the eternal Kingdom, which *Thou* hast promised *by Christ our Lord*. Coll. 2d.

45.

Almighty and everlasting GOD, heavenly *Father*; —— Give *thy Holy Spirit* to this Infant, &c. Coll. after the Gospel.

46.

Almighty and everliving GOD, whose most dearly beloved Son *Jesus Christ*, &c. Coll. after the Exhortation to the Godfathers.

47.

Seeing ——— this Child is ——— grafted into the Body of *Christ's* Church, let us give thanks unto *Almighty GOD*, &c. ——— Our *Father*, &c. ——— We yield thee hearty thanks, most merciful *Father*, &c. After the Baptism.

48.

——— being made the Children of *GOD* and of the Light, by Faith *in Jesus Christ*. Exhortat. to the new baptized Persons of riper years.

49.

A Member of *Christ*, the Child of *GOD*, &c. Catechism.

50.

Thirdly, in *God the Holy Ghoſt*, who ſanctifieth me and all the elect People of *GOD*.

51.

What deſireſt thou of *GOD* in this Prayer, [*viz. Our FATHER*, &c.] ?

Anſw. I deſire my *Lord GOD* our heavenly *Father*, —— through *our Lord Jeſus Chriſt*, &c.

52.

——— have a lively Faith in *GOD*'s mercy *through Chriſt*:

53.

Confirmation. *Almighty and everliving GOD*, who haſt vouchſafed to regenerate theſe thy Servants by Water and *the Holy Ghoſt*, ——— ſtrengthen them —— with *the Holy Ghoſt* the Comforter, *&c.*

54.

Almighty and everlaſting GOD, let thy *Fatherly* hand ever be over them ; ——— let *thy Holy Spirit* ever be with them.

55.

Matrimony. O *GOD* of Abraham, *GOD* of Iſaac, *GOD* of Jacob, bleſs theſe thy Servants, —— through *Jeſus Chriſt our Lord.*

56.

In the Viſitation of the Sick, the Collect. *Almighty* and moſt merciful *GOD and* † *Saviour*; —— ſanctify —— this thy *Fatherly* correction ——through *Jeſus Chriſt our Lord.*

† See above, Part I, No 244 & 255.

57.

57.

——— truſting in *GOD*'s mercy, for *his dear Son Jeſus Chriſt*'s ſake. The Exhortation.

58.

O moſt merciful *GOD*, ——— ſtrengthen him with *thy bleſſed Spirit*. Coll. after the Abſolution.

59.

Foraſmuch as it hath pleaſed *Almighty GOD* ———through *our Lord Jeſus Chriſt*. Burial Office.

60.

Almighty GOD, with whom do live the Spirits of them that depart hence *in the Lord*. ——— O merciful *GOD*, the *Father of our Lord Jeſus Chriſt*, &c.

61.

——— the Great *GOD*, to be feared above all. ——— Help, Lord, and ſave us for thy Mercies ſake, *in Jeſus Chriſt his Son our Lord*. At Sea.

62.

O moſt powerful and glorious *Lord GOD*, the *Lord of Hoſts*, that ruleſt and commandeſt all things; ———through *Jeſus Chriſt our Lord*.

63.

Almighty GOD ——— who *by thy Holy Spirit* haſt appointed divers Orders of Miniſters, &c. In the Office for Ordaining of Prieſts, the Coll.

64.

——— the Children of *GOD*, ——— the Spouſe and Body of *Chriſt*. Exhort. to the Perſons to be ordained Prieſts.

65.

65.

——— Knowledge of *GOD*, ——— and Perfectneſs of Age in *Chriſt*.

66.

That Will and Ability is given of *GOD* alone: Therefore ye ought and have need to pray earneſtly *for his Holy Spirit*.

67.

The Hymn. Thou [*Holy Ghoſt*] art the very Comforter,
In grief and all diſtreſs:
The Heavenly *Gift* of *GOD moſt High*,
No Tongue can it expreſs.

68.

That through *Thy* Help, *GOD*'s praiſes may
Reſound in every Place.

69.

Kindle our Hearts with fervent Zeal,
To ſerve *GOD* day and night.

70.

The Words of Ordination. Receive *the Holy Ghoſt* for the Office and Work of a Prieſt in the Church of *GOD*.

71.

Conſecr. of a Biſhop. *Almighty GOD*, who *by thy Son Jeſus Chriſt* didſt give *&c.*

72.

Almighty GOD, giver of all good things; who, by *thy Holy Spirit*, haſt appointed *&c.*

SECT.

SECT. III.

The principal Paſſages, wherein is expreſſed the Opinion of the Church, that Prayers and Praiſes *ſhould generally be directed to the Perſon of* the Father, *in the Name and through the Mediation of* the Son.

1.

ALmighty and moſt merciful *Father*, &c. — General Confeſſion

2.

Our *Father*, &c. — Lord's Prayer.

3.

O Lord, our heavenly *Father*, Almighty and everlaſting God, ——— *through Jeſus Chriſt our Lord*, Amen. — 3d Coll. for Grace.

And in the ſame, or in the like form, in moſt of the Collects through the whole Liturgy. See above, Sect. 2. N° 13, &c.

4.

O God, merciful *Father*, ——— that we ——— may evermore *give thanks unto Thee* in thy Holy Church, *through Jeſus Chriſt our Lord.* — The Coll. in the Litany.

5.

O Almighty *God*, ——— that we ——— may be preſerved ——— to *glorify Thee*, ——— through *the Merits of thy Son Jeſus Chriſt our Lord.* — Coll. in time of War.

6. Al-

6.

Coll. in Ember-Week. Almighty God our heavenly *Father*; ——— may ſet forth *Thy Glory* ———*through Jeſus Chriſt our Lord.*

7.

General Thankſgiving. *Almighty God, Father* of all mercies, ——— we *bleſs Thee* ———for thine ineſtimable love in the Redemption of the World *by our Lord Jeſus Chriſt.*

8.

Thankſgiving for Peace. O eternal God our heavenly *Father*; ——— that we ——— may continually offer *unto Thee* our Sacrifice of Praiſe and Thankſgiving, ——— *through Jeſus Chriſt our Lord.*

9.

Thankſgiving for Deliverance from Plague. O Lord *God*, ———always *praiſing* and magnifying *Thy Mercies* in the midſt of thy Church, *through Jeſus Chriſt our Lord.*

10.

Again. O moſt merciful *Father*, ——— we offer *unto thy Divine Majeſty* the Sacrifice of Praiſe and Thankſgiving ——— *through Jeſus Chriſt our Lord.*

11.

Coll. on Innocents Day. O Almighty *God*, ——— that ———we may *glorify thy holy Name*, through *Jeſus Chriſt our Lord.*

12.

Coll. on Septuageſima ———for the *Glory* of *Thy Name*, through *Jeſus Chriſt our Saviour.*

13.

Coll. on Trin. Sund ——— And to *worſhip* the *Unity.*

14. Al-

14.

Almighty *God*, ——— cleanſe the Thoughts of our Hearts by the Inſpiration of *thy holy Spirit*, that we may ——— worthily *magnify thy holy Name*, through *Chriſt our Lord.* First Coll. at Communion.

15.

It is our Duty to render moſt humble and hearty *Thanks to Almighty God our heavenly Father*, for that he hath given *his Son our Saviour Jeſus Chriſt*, &c. Warning for the Communion.

16.

For the obtaining whereof, we ſhall not ceaſe to *make our humble Petitions unto Almighty God our heavenly Father.* 2d Warning.

17.

——— make your humble Confeſſion to *Almighty God.* ——— *Almighty God, Father of our Lord Jeſus Chriſt*; ——— Have Mercy upon us, moſt merciful *Father*; For thy Son our Lord *Jeſus Chriſt*'s ſake, forgive us all that is paſt, ——— to the honour and *glory of thy Name*, through *Jeſus Chriſt our Lord.* Confeſſion at the Communion.

18.

It is very meet, right, and our bounden Duty, that we ſhould at all times and in all places give *Thanks unto Thee, O Lord, Holy Father, Almighty, everlaſting God.* ——— ever praiſing *Thee* and ſaying, Holy, Holy, Holy, Lord God of Hoſts, Heaven and Earth are full of *Thy glory.* After the Abſolution

19.

But chiefly are we bound *to praiſe Thee* for the glorious Reſurrection of *thy Son Jeſus Chriſt our Lord.* Proper Pref. for Eaſter.

20. Grant

20.

The Prayer before Conſecration.

Grant us therefore, gracious *Lord*, ſo to eat the Fleſh of *thy dear Son Jeſus Chriſt*, and to drink his Blood, that *&c.*

21.

Prayer of Conſecration.

Almighty God our heavenly Father, who of thy tender Mercy didſt give *thine only Son Jeſus Chriſt* ——; Hear us, O merciful *Father*, —— and *grant* that we receiving ——according to *thy Son our Saviour Jeſus Chriſt*'s holy Inſtitution *&c.*

22.

Prayer after Conſecration.

O *Lord and heavenly Father*, we ——*deſire* thy *Fatherly* goodneſs, —— to grant, that by the merits and death of *thy Son Jeſus Chriſt*, —— we and all thy whole Church may obtain remiſſion of our Sins, ——*through Jeſus Chriſt our Lord, by* whom, and *with* whom, *in* the Unity of the *Holy Ghoſt*, all *Honour and Glory* be *unto Thee, O Father Almighty*, world without end.

23.

The 2d Prayer.

Almighty and everliving God, we moſt heartily *thank thee*, for that *Thou* doſt vouchſafe to feed us —— with the ſpiritual food of the moſt pretious body and blood of *thy Son our Saviour Jeſus Chriſt.*

24.

Hymn.

Glory be *to God* on high, and in earth peace, good Will towards Men. We praiſe *Thee*, we bleſs *Thee*, we worſhip *Thee*, we glorify *Thee*, we give Thanks to *Thee*, for thy great Glory, O *Lord God, heavenly King, God the Father Almighty.*

25. *Almighty*

25.

Almighty God, who haſt promiſed to hear the Petitions of them that *ask in thy Son's Name*; ——— to the ſetting forth of *Thy Glory*, thro' *Jeſus Chriſt our Lord.* Coll. after the Offertory.

26.

I beſeech you to *call upon God the Father, through our Lord Jeſus Chriſt*; that, of his bounteous mercy, he will grant to this Child, ——— that he may be baptized with Water and the *Holy Ghoſt.* In the Office of Baptiſm, The Exhortation.

27.

Almighty and everlaſting God, who ——— by the Baptiſm of *thy well-beloved Son Jeſus Chriſt* in the river Jordan, didſt ſanctify Water to the myſtical waſhing away of Sin; ——— Waſh this Child, and ſanctify him with the *Holy Ghoſt.* The 1ſt Collect.

28.

Almighty and Immortal God; ——— Receive this Child, as *Thou haſt promiſed by thy well-beloved Son*; ——— that he may come to the eternal Kingdom, which *Thou haſt promiſed by Chriſt our Lord.* The 2d Collect.

29.

Almighty and everlaſting God, heavenly Father; ——— Give *thy Holy Spirit* to this Infant, ——— *through our Lord Jeſus Chriſt.* Coll. after the Goſpel.

30.

Seeing ——— this Child is ——— grafted into the Body of *Chriſt's* Church, let us give *thanks unto Almighty God* &c. Our *Father* &c. We yield *Thee hearty Thanks*, moſt merciful *Father*, that it hath *pleaſed Thee* to regenerate This Infant with *thy Holy Spirit.* After the Baptiſm.

31. I

31.

In the Catechiſm. I heartily *thank our heavenly Father*, that he hath called me to this ſtate of Salvation *through Jeſus Chriſt our Saviour*.

32.

What deſireſt thou of *God* in this *Prayer*?

Anſw. I *deſire* my *Lord God our heavenly Father*, ——through *our Lord Jeſus Chriſt*.

33.

Confirmation. *Almighty and everliving God*, who haſt vouchſafed to regenerate theſe thy Servants by Water and the *Holy Ghoſt*; ——ſtrengthen them, we beſeech *Thee*, O Lord, with *the Holy Ghoſt the Comforter*.

34.

Almighty and everlaſting God; —— let *thy Fatherly* hand ——ever be over them; —— let *thy Holy Spirit* ever be with them, —— *through our Lord Jeſus Chriſt*.

35.

Matrimony. *O God of Abraham, God of Iſaac, God of Jacob*, bleſs theſe thy Servants, ——*through Jeſus Chriſt our Lord*.

36.

In Viſitat. of Sick. The Coll. when there is ſmall hope. O *Father* of Mercies, and *God* of all Comfort; ——ſtrengthen him ——with thy Grace and *Holy Spirit*. ——Give him ——ſtedfaſt Faith in *thy Son Jeſus* &c.

37.

The Commendatory Prayer. O *Almighty God*, ——*faithful Creator and moſt merciful* † *Saviour*. ——Waſh it ——in the Blood of *that Immaculate Lamb*.

† See Part I. N° 244 & 255.

38. O

38.

O merciful *God*, the *Father of our Lord Jeſus Chriſt*; ——— that we may ——— receive that Bleſſing, which *thy well-beloved Son* ſhall then pronounce, *&c.* In the Burial Office.

39.

That Will and Ability is given of *God* alone: Therefore ye ought and have need to *pray* earneſtly *for his Holy Spirit.* In the Office for Ordaining of Prieſts, The Exhortation.

40.

And that you will continually *pray* to *God* the *Father*, by *the Mediation of our only Saviour Jeſus Chriſt*, for *the heavenly aſſiſtance of the Holy Ghoſt.*

41.

That *through thy* [the *Holy Ghoſt's*] help, The Hymn
God's praiſes may
Reſound in every place.

42.

Kindle our Hearts with fervent zeal
To *ſerve* God day and night.

43.

Almighty God and heavenly Father, who of thine infinite love and goodneſs towards us, haſt given to us thy only and moſt dearly beloved Son *Jeſus Chriſt*, to be our Redeemer; ——— We render unto *Thee* moſt hearty Thanks, we praiſe and worſhip *Thee*; and we humbly beſeech *Thee by* Prayer after the Hymn.

the ſame *thy bleſſed Son,* ——— that we may daily increaſe and go forwards in the Knowledge and Faith *of Thee and thy Son, by the Holy Spirit.*

44.

——— *Thy only and moſt dearly beloved Son Jeſus Chriſt.* ——— who ——— ſent abroad into the World his Apoſtles, ——— to *ſet forth the eternal Praiſe of Thy holy Name.*

SECT. IV.

The principal Paſſages, wherein is expreſſed the Subordination *of the* Son *to the* Father; *his deriving his* Being, Glory *and* Powers, *from Him; being* ſent *by Him; and acting in all things according to* His Will.

1.

Te Deum. THOU ſitteſt *at the right hand of God,* in the *Glory of the Father.*

2.

Apoſtles Creed. And ſitteth *on the right hand of God, the Father Almighty.*

3.

Athanaſ. Creed. The *Son* is *of the Father* alone, ——— *begotten.*

4.

4.

He ſitteth *on the right hand* of the *Father, God Almighty*; [πατρὸς θεοῦ παντοκράτορος, *of the Father who is God Supreme over All.*]

5.

Almighty God, Father of all mercies, ——— we bleſs thee ——— for *Thine ineſtimable Love* in the *Redemption* of the World *by our Lord Jeſus Chriſt.* General Thankſgiving.

6.

———The bleſſed Hope, which *Thou* haſt given us *in our Saviour Jeſus Chriſt.* Coll. for 2d Sund. in Advent.

7.

Almighty God, who haſt *given* us *thy only-begotten Son* to *take our nature upon him.* Coll. on Chriſtmas-Day.

8.

Almighty God, who *madeſt thy bleſſed Son* to *be circumciſed* &c. Coll. on the Circumciſion.

9.

Almighty and everlaſting God, who of thy tender Love towards Mankind, haſt *ſent* thy Son our Saviour *Jeſus Chriſt,* to *take upon him our Fleſh.* Coll. for 6th Sund. in Lent.

See above No. 7.

10.

Almighty Father, who haſt *given* thine *only Son* to *die for our Sins.* Coll. for 1ſt Sund. after Eaſter

11.

Coll. for 2d Sund. after Easter — *Almighty God,* who hast *given* thine *only Son,* to be unto us both *a Sacrifice for Sin,* &c.

12.

Coll. for Sunday after Ascension. — O *God* the King of *Glory,* who *hast exalted thine only Son Jesus Christ* with great Triumph unto *Thy Kingdom* in Heaven.

13.

Coll. on St Peter's Day. — O *Almighty God,* who *by thy Son Jesus Christ* didst give to thy Apostle &c

14.

Coll. on St Matthew's Day. — O *Almighty God,* who *by thy blessed Son* didst call Matthew ——— ; *Grant* us to follow the same *thy Son Jesus Christ.*

15.

Coll. on St Sim. and Jude's Day. — O *Almighty God,* who *hast built* thy Church upon the Foundation of the Apostles and Prophets, *Jesus Christ* himself being the Head-Corner-Stone.

16.

Nicene Creed. — God, *of God*; Light, *of Light*; &c.

17.

Warning to the Communion. — It is our duty to render most humble and hearty thanks to *Almighty God* our *heavenly Father,* for that *He* hath *given* his *Son our Saviour Jesus Christ,* &c.

18.

18.

Becauſe Thou didſt *give* Jeſus Chriſt thine only Son, to be born &c. — Proper Pref. on Chriſtmaſs Day.

19.

But chiefly are we bound to praiſe *Thee* for the glorious *Reſurrection* of thy Son *Jeſus Chriſt our Lord.* — Proper Pref. on Eaſter Day

20.

Almighty God our *heavenly Father*, who of thy tender mercy didſt *give* thine *only Son Jeſus Chriſt.* — Prayer of Conſecration.

21.

Almighty and everliving God, we moſt heartily thank thee, for that *Thou* doſt vouchſafe to feed us ——— with the ſpiritual Food of the moſt precious Body and Blood of *thy Son our Saviour Jeſus Chriſt.* — 2d Prayer after Conſecration.

22.

Thou that *ſitteſt at the right hand of God the Father*, have mercy upon us.

For thou only art Holy, Thou only art the Lord; Thou only, O *Chriſt*, with the *Holy Ghoſt*, art *moſt high in the glory of God the Father.* — Hymn.

23.

Almighty and immortal God; ——— as *Thou* haſt promiſed *by thy well-beloved Son*; ——— to the eternal Kingdom which *Thou* haſt promiſed *by Chriſt our Lord.* — In the Office of Baptiſm, Coll. 2.

24.

The Exhortation after the Goſpel.

——— of the good Will of our *heavenly Father*, declared *by his Son Jeſus Chriſt*.

25.

Catechiſm.

I heartily thank our *heavenly Father*, that *He hath called* me to this State of Salvation *through Jeſus Chriſt our Saviour*.

26.

——— have a lively Faith in *God's* mercy *through Chriſt*.

27.

Commination.

He will ſet us on his right hand, and give us the gracious Benediction *of his Father*.

28.

In the Office for Ordaining of Prieſts. Prayer after the Hymn.

Almighty God and heavenly Father, who of thine infinite Love and Goodneſs towards us, haſt *given* to us thy only and moſt dearly beloved Son *Jeſus Chriſt*, to be our *Redeemer*.

29.

In the Office for Conſecr. of Biſhops.

Almighty God, who *by thy Son Jeſus Chriſt* didſt give *&c.*

SECT.

SECT. V.

The principal Paſſages, wherein is expreſſed the Subordination *of the* Holy Spirit *to the* Father; *his deriving his* Being *from Him, being* ſent *by Him, and acting in all things according to* His Will.

1.

LET us beſeech Him, [viz. *Almighty God, the Father of our Lord Jeſus Chriſt,*] to *grant* us ——— *his Holy Spirit.* General Abſolution

2.

And take not *thy Holy Spirit* from us. In the Reſponſes.

3.

And ſo *repleniſh* him *with* the grace of *thy Holy Spirit.* The Prayer for the King.

4.

Endue them *with thy Holy Spirit.* Prayer for the Royal Family.

5.

Send down ——— the healthful *Spirit* of thy grace. Prayer for the Clergy.

6.

Athanaſ. Creed. The *Holy Ghoſt* is *of the Father* and of the Son ——proceeding.

7.

Litany, the 3d Petition ——————the *Holy Ghoſt, proceeding from* the Father and the Son.

8.

The laſt Petition. That it may pleaſe *Thee*——————to *endue* us with the *grace* of *thy Holy Spirit.*

9.

Prayer for all Condit. of Men. We *pray* —————— that it may be ſo guided *by thy good Spirit* &c.

10.

Coll. on Chriſtmaſs Day. *Almighty God*; ——— *grant* that we ——— may daily be renewed *by thy Holy Spirit.*

11.

Coll. on St Stephen's Day. *Grant*, O Lord, that —— we ——— being filled with *the Holy Ghoſt*, &c.

12.

Coll. on Quinquageſima. *Send* thy *Holy Ghoſt*, &c.

13.

Coll. on Sund. after Aſcenſion. ——— but *ſend* to us *thine Holy Ghoſt* to comfort us.

14.

14.

God, who as at this time didſt teach the Hearts of thy faithful People, by the *ſending* to them the Light of *thy Holy Spirit*; Grant to us *by the ſame Spirit*, &c. Coll. on Whitſund.

15.

Mercifully *grant*, that *thy Holy Spirit* may in all things direct and rule our Hearts. Coll. on 19th Sund. after Trin.

16.

O *Lord God Almighty*, who didſt *endue* ——— with ſingular gifts of *the Holy Ghoſt*. Coll. on St Barnabas's Day.

17.

Almighty God, ——— *Cleanſe* the Thoughts of our Hearts *by* the Inſpiration of *thy holy Spirit*. In the Communion Service, Coll. 1

18.

According to whoſe moſt true *Promiſe*, the *Holy Ghoſt* came down &c. Proper Pref for Whitſund.

19.

Thou only, O Chriſt, with the *Holy Ghoſt*, art *moſt high in the Glory of God the Father*. Hymn after Conſecration.

20.

I beſeech you to call upon *God the Father*, thro' *our Lord Jeſus Chriſt*; that of his bounteous mercy *He* will *grant* to this Child, —— that he may be baptized with Water and *the Holy Ghoſt*. In the Office of Baptiſm, The Exhortation.

21.

21.

The 1ſt Collect. *Almighty and everlaſting God* ——; waſh this Child, and *ſanctify him with the Holy Ghoſt.*

22.

Coll. after the Goſpel. *Almighty and everlaſting God*, heavenly *Father*; —— *Give thy Holy Spirit* to this Infant, &c.

23.

Prayer after the Exhortat. O merciful *God*, —— *grant* —— that all things belonging to *the Spirit*, may live and grow in him.

24.

After the Baptiſm. We yield Thee hearty thanks, moſt merciful *Father*, that it hath *pleaſed Thee to regenerate this Infant with thy Holy Spirit.*

25.

Baptiſm of riper years. The Exhortation after the Goſpel. Doubt ye not therefore, but earneſtly believe, that he will —— *beſtow* upon them the *Holy Ghoſt*,

26.

Confirmation. *Almighty and everliving God*, who haſt *vouchſafed* to regenerate theſe thy Servants *by* Water and *the Holy Ghoſt*: —— ſtrengthen them, we beſeech Thee, O Lord, with *the Holy Ghoſt the Comforter.*

27.

—— that he may —— daily increaſe in *thy Holy Spirit.*

28. *Al-*

28.

Almighty and everlaſting God; ——— let *thy Holy Spirit* ever be with them.

29.

O moſt merciful *God*, ——— ſtrengthen him with *thy bleſſed Spirit*. — In the Viſitation of the Sick, Coll. after the Abſolution.

30.

O *Father* of mercies, and *God* of all Comfort, ——— ſtrengthen him ——— with *thy* grace and *Holy Spirit*. — The Prayer when there is ſmall hope.

31.

——— be ordered by the governance of *his Holy Spirit*. — Commination.

32.

Almighty God, ——— who *by thy Holy Spirit* haſt appointed divers Orders of Miniſters, *&c.* — In the Office for Ordaining of Prieſts, the Collect.

33.

That Will and Ability is given of *God* alone: Therefore ye ought and have need to *pray* earneſtly *for his Holy Spirit*. — The Exhortation.

34.

And that you will continually *pray* to *God the Father*, by *the Mediation of our only Saviour Jeſus Chriſt*, for *the heavenly aſſiſtance of the Holy Ghoſt*.

35. Thou

35.

Hymn. Thou art the very Comforter,
In Grief and all Diſtreſs;
The heavenly *Gift* of *God moſt high*,
No Tongue can it expreſs

36.

And pray we that our Only Lord
Would pleaſe *his Spirit* to *ſend*.

37.

Prayer after the Hymn. *Almighty God and heavenly Father*, ——— we humbly beſeech *Thee*, ——— that we may daily increaſe ——— *by the Holy Spirit*.

38.

Conſecration of Biſhops. *Almighty God*, giver of all good things; who, *by thy Holy Spirit*, haſt appointed &c.

39.

Moſt merciful *Father*, we beſeech thee to *ſend down* upon this thy Servant thy heavenly Bleſſing, and ſo *endue* him *with thy Holy Spirit*, &c.

CHAP.

Chap. II.

The principal Paſſages, which may ſeem in ſome reſpect to differ *from the foregoing Doctrine.*

1.

GLory be to the Father, and to the Son, and to the Holy Ghoſt. The Doxology.

2.

The † Creed, commonly called, The Creed of St *Athanaſius.*

† The Difficulties in This Creed, (which, as the Learned Dr *Cave* informs us in his *Hiſtoria Literaria*, pag. 146, was never ſeen till about the Year 800, near 400 Years after the Death of *Athanaſius*; nor was received in the Church, till ſo very late as about the Year 1000;) have, to many *Learned* and *Conſiderate* Men, ſeemed very great.

It

It appears to have been One of the *principal* Reaſons of That Great Man Mr. *Chillingworth*'s perſiſting in his Refuſal to ſubſcribe the 39 Articles; who was one of the brighteſt Ornaments and Ableſt Defenders the Proteſtant Cauſe ever had.

The Account given of Athanaſius's *Creed*, (ſaith the excellent Archbiſhop *Tillotſon*, in a Letter written from *Lambeth*, Oct. 23, 1694, to a Right Reverend Prelate,) *ſeems to Me no wiſe ſatisfactory; I wiſh we were well rid of it.*

And the Learned Bp *Tailor*: *If it were conſidered* (ſaith he) *concerning* Athanaſius's *Creed, how many People underſtand it not, how contrary to natural reaſon it ſeems, how little the Scripture ſays of thoſe Curioſities of Explication, and how Tradition was not clear on his ſide for the Article it ſelf, much leſs for thoſe Forms and Minutes;* —— *it had not been amiſs if the final Judgment had been left to* Jeſus Chriſt: —— *And indeed to me it ſeems very hard, to put Uncharitableneſs into the Creed, and ſo to make it become as an Article of Faith.* Libert. of Propheſ. Sect. II, §. 36.

And the judicious Dr *Hammond*: *As for the Cenſures*, ſaith he, *annexed to the Athanaſian Creed*, —— *I ſuppoſe they muſt be interpreted by their oppoſition to thoſe Hereſies* —— *which were acts of* Carnality *in them that broached and maintained them againſt the Apoſtolick doctrine*, —— *and were therefore to be anathematized* —. *Not that it was hereby defined to be a damnable Sin, to fail in the underſtanding or* believing *the full matter of any of thoſe explications*, —— *when it might more reaſonably be deemed not to be any Fault of the Will.*

Will. Tract. of Fundamentals, Ch. 10, Sect. 3.

And the ingenious Dr *Bennet*: *But it may be objected* (ſays he) *that the Concluſion of the Athanaſian Creed runs thus*; This is the Catholick Faith, which except a Man believe faithfully, he cannot be ſaved. *Which words ſeem to imply thus much*, viz. *that this Form of words, and conſequently every Propoſition thereof, is the Catholick Faith, which except a Man believe faithfully, he cannot be ſaved. But I anſwer, that theſe words are not to be extended to every Propoſition contained in the Creed: For then the Author muſt contradict himſelf: For I have ſhown, that there is one Propoſition at leaſt, which he did not think neceſſary: Whereas if his Concluſion be ſo underſtood, every Propoſition would have been thought neceſſary by him.* —— *The word*, This, *therefore relates to the neceſſary Articles, and not to the Proofs or Illuſtrations of them.* Paraphraſe on the Book of Common Prayer, *pag.* 280.

Again: *I ſhall ſhow*, ſaith he, *that in the Uſe of the Athanaſian Creed, we do not declare that the Belief of every Propoſition thereof is neceſſary to Salvation. And this is very plain, if it be conſidered that no Man's words ought to be ſtrained to an ill Senſe, when they are capable of a good one.* —— *Now I appeal to our Adverſaries, whether the Creed be not fairly capable of being ſo underſtood, as that the Belief of ſome Propoſitions thereof need not to be thought neceſſary to Salvation. They have heard of the Diſtinction of the Matter of this Creed, into the neceſſary Doctrines, and the Explications of thoſe Doctrines: &c.* pag. 272.

Again:

Again. *But farther; What is more reasonable, than to admit such candid Interpretations of any publick imposed Form of words, as have been delivered for true and genuine by the most approved Authors of That Body which uses the the Form? especially when those Interpretations are so far from being publickly contradicted and disallowed by our Governours, that the Authors have been held in great Esteem, and incouraged for those very Books, which contain and insist upon them. Now This is our present Case. To name no more; what greater Authors has the established Church ever had, than Archbishop* Laud, *Dr* Hammond, *Bishop* Pearson, *and Bishop* Stillingfleet? *Now All these, (the First, in his Conference with* Fisher; *the second, in his Discourse of* Fundamentals; *the third, in his Book* on the Creed; *and the fourth, in his* Rational Account;) *have written their Minds fully and clearly as to this Matter. For, with respect to* the Procession of the Holy Ghost *in particular, they have express'd themselves in a most satisfactory manner in defense of the Greek* *Church; *and abundantly declared, that the Belief of the Procession from the Father and the Son, which is asserted in the Athanasian Creed, is not necessary to Salvation. Now this demonstrates, that the Belief of every Proposition in the Athanasian Creed, is not thought by our Church to be necessary to Salvation.* pag. 273.

* Who maintain that he proceedeth from ye Father. See Good^n^ Grammar.

And the Learned *Dr Cudworth: As for That Creed* (saith he) *commonly called* Athanasian, *which was written a long time after by some other hand: Since at first it derived all its Authority, either from the Name of* Athanasius *to which it was entitled, or else because it was supposed to be an Epitome and Abridgment*

of

of his Doctrine; This (as we conceive) is therefore to be interpreted according to the Tenour of That doctrines, contained in the genuine Writings of Athanaſius: [It ſhould rather have been ſaid, *according to the Tenour of Scripture.*] Cudworth's Syſtem, pag. 620.

And an anonymous judicious * Author: *That our Church*, ſaith he, *doth not require an explicit Faith of all the Articles of Athanaſius's Creed, as abſolutely neceſſary to Salvation; is evident from her Forms of baptizing both infants and adult perſons. For ſhe there admits Both ſorts to baptiſm (and conſequently to the Hopes of Salvation) upon the profeſſion of the Apoſtles Creed, which is not ſo explicit as that of Athanaſius. And* —— *as it is certain, that the Apoſtles Creed is not ſo explicit as that of Athanaſius; ſo is it no leſs, that no adult perſon can be a Child of God and an Heir of Heaven, without believing all thoſe things that are abſolutely neceſſary to Salvation.* pag. 2, 3.

* A Brief Account of ſome expreſſions in St Athanaſius's Creed. Oxford, printed by *Henry Hall*, Printer to the Univerſity, 1663. *And believed at that time, to have been written by one of the moſt eminent men in the Church.*

Again: *She allows* (ſaith he) *of Several Interpretations of ſome Articles, and thoſe too quite different from one another; and cannot therefore be ſuppoſed to propoſe all the Articles as abſolutely neceſſary to be believed. For That which is ſuch, muſt bear the ſame Senſe to all perſons; becauſe all men have the ſame concernments in what is abſolutely neceſſary to be believed. But thoſe Articles which may be received with different Interpretations, cannot bear the ſame Senſe to all perſons, and cannot therefore be thought to be propoſed as abſolutely neceſſary to be believed.*

lieved. I inſtance in the Article of Chriſt's Deſcent into Hell; *which it is notorious the Church of England allows men to receive in ſeveral Senſes; the moſt conſiderable Members thereof, having delivered different Interpretations; and that too, without any Cenſures from the Church for ſo doing.* pag. 4.

And again: *This I ſay, that there are ſome things in the Creeds, which are not abſolutely neceſſary to Salvation; and that our Church* ——— *recommends the Creeds in groſs,* ——— *without acknowledging any other neceſſity of the Belief of the whole, than what ariſeth from the certain warrant they have in the Word of God, and a due Propoſal of them to the Underſtanding.* pag. 8.

And again the ingenious Dr *Bennet*: *Nothing* (ſaith he,) *is more evident, than that thoſe who added the* Deſcent into Hell *to theſe Creeds which have Chriſt's* Burial *in them, meant ſuch a Deſcent as is with the juſteſt reaſon now exploded: And yet both Churchmen and Diſſenters do receive and ſubſcribe this* [the Apoſtles] *Creed. But in what Senſe? Not as 'twas intended certainly; but in a Senſe that the words will bear notwithſtanding. If they can vindicate this Practice with reſpect to the* Apoſtles *Creed, they may much more eaſily do the ſame with reſpect to --- that Creed which is attributed to* St Athanaſius. *Paraphr. on the* Common-Prayer. p. 292.

Moved by Difficulties of the like kind occurring in *Their* Days, the general Council of *Epheſus* decreed, with regard to the inlarging of Creeds *in general*, that an *Anathema* ſhould be

Actus VI. Concilii. Ὅρος τῆς συνόδου περὶ τῆς πίστεως.

Τούτων τοίνυν ἀναγνωσθέντων, ἔδοξεν τῇ ἁγίᾳ σύνοδῳ ἑτέραν πίστιν παντὶ ἐξεῖναι προσφέρειν, ἤγουν συγγράφειν, ἢ συντιθέναι, παρὰ τὴν ὁρισθεῖσαν παρὰ τῶν ἁγίων πατέρων

be denounced againſt Any perſon, that ſhould preſume to propoſe or receive any *other* Creed, after That of *Nice*.

ἢ ἐν τῇ Νικαίων συνελθόντων. Τὸς δ' τολμῶντας, ——— ἀναθηματίζειν.

And, among *Modern* Writers, the Learned Biſhop *Tailor*, ſpeaking even of the *Nicene* Creed it ſelf; *Some wiſe Perſons* (ſaith he) *conſider it in all circumſtances, and think the Church had been more happy, if ſhe had not been in ſome ſenſe conſtrained to alter the ſimplicity of her Faith, and make it more curious and articulate, ſo much that he had need be a ſubtle man to underſtand the very Words of the New Determinations.* —— *It is another conſideration, whether or no it might not have been better determined, if with more Simplicity; and another yet, whether or no, ſince many of the Biſhops who did believe this thing, yet did not like the nicety and curioſity of expreſſing it, it had not been more agreeable to the Practice of the Apoſtles to have made a determination of the Article by way of Expoſition of the Apoſtles Creed,* —— *and not to have enlarged the Creed with it. For ſince it was an Explication of an Article of the Creed of the Apoſtles, as Sermons are of places of Scripture; it was thought by ſome, that Scripture might with good profit and great Truth be expounded, and yet the Expoſitions not be put into the Canon or go for Scripture, but That left ſtill in the naked original Simplicity.* ——— *If the* Nicene *Fathers had done ſo too, poſſibly the Church would never have repented it.* Libert. of Propheſ. Sect. II, § 25, 27.

Again: *Let nothing* (ſays he) *be taught as ſimply neceſſary to be believed, but what is evidently and plainly ſet down in the Holy Scriptures: For he that calls a propoſition neceſſary, which the Apoſtles did*

not declare to be ſo, or which they did not teach to all Chriſtians learned and unlearned; is gone beyond his proportions. For every thing is to be kept in that order, where God has placed it. There is a Claſſis of Neceſſary Articles, and That is the Apoſtles Creed, *which* Tertullian *calls* [regulam fidei] *the* Rule of Faith; *and according to this, we muſt teach Neceſſities. But what comes after This, is not ſo neceſſary; and he that puts upon his own Doctrines a Weight equal to this of the Apoſtles declaration, either muſt have an Apoſtolical Authority, and an Apoſtolical Infallibility, or elſe he tranſgreſſes the proportion of Faith, and becomes a falſe Apoſtle.* —— *The Catholick Church hath been too much, and too ſoon divided:* —— *We are only fallen out about That, of which if we had been ignorant, we had not been much the worſe; But in things ſimply neceſſary, God hath preſerved us ſtill unbroken; All Nations, and all Ages recite the* [Apoſtles] *Creed, and all pray the Lord's Prayer, and all pretend to walk by the Rule of the Commandments:* Second Viſitation-Sermon on Tit. ii, 7.

Again: *Which* [viz. the Apoſtles] *Creed,* ſaith he, *unleſs it had contained all the entire object of Faith, and the Foundation of Religion; it cannot be imagined to what purpoſe it ſhould ſerve. And that it was ſo eſteemed by the whole Church of God in all Ages, appears in This, that ſince Faith is a neceſſary prædiſpoſition to Baptiſm in all perſons capable of the uſe of reaſon, all Catechumens in the Latin Church coming to Baptiſm were interrogated concerning their Faith, and gave ſatisfaction in the recitation of this Creed: And in the Eaſt they profeſſed exactly the ſame Faith.* —— *This was that* [ὀρθὴ καὶ ἀμώμητος πίστις, ἥντερ κηρύττει ἡ ἁγία τοῦ θεοῦ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία, καθ' ἑδέντα τρόπον καινισμὸν δεξαμένη,] right and unblameable Faith, which the Holy

Holy Catholick and Apoſtolick Church of God preaches, and which can in no wiſe receive any Innovation. —— *Now ſince the Apoſtles and Apoſtolical Men and Churches, in theſe their Symbols, did recite particular Articles to a conſiderable Number; and were ſo minute in their recitation, as to deſcend to Circumſtances; it is more than probable, that they omitted Nothing of Neceſſity; and that theſe Articles are not general Principles, in the boſom of which many more Articles equally neceſſary to be believed explicitly, and more particular, are infolded; but that it is as minute an explication of thoſe* [prima credibilia] Fundamentals *I before reckoned, as is neceſſary to Salvation.* —— *But if This was ſufficient to bring men to Heaven Then, why not Now? If the Apoſtles admitted all to their Communion, that believed this Creed; why ſhall We exclude Any, that preſerve the ſame entire? Why is not our Faith of theſe Articles of as much Efficacy for bringing us to Heaven, as it was in the Churches Apoſtolical, who had Guides more infallible, that might without Error have taught them Superſtructures enough, if they had been neceſſary? And ſo They did: But that they did not inſert them into the Creed, when they might have done it with as much certainty as theſe* [the reſt of the] *Articles; makes it clear to my underſtanding, that other things were not neceſſary, but theſe were; that whatever profit and advantages might come from other Articles, yet Theſe were ſufficient; and however certain perſons might accidentally be obliged to believe much more, yet This was the one and only Foundation of Faith, upon which All perſons were to build their Hopes of Heaven.* —— *Neither are we obliged to make theſe Articles more particular and minute, than the* [Apoſtles] *Creed.* —— *For although whatſoever is cer-*

tainly deduced from any of these Articles made already so explicit, is as certainly true, and as much to be believed as the Article it self; because [ex veris possunt non nisi vera sequi] *from Truth nothing but Truth can follow: yet, because it is not certain that our deductions from them are certain; and what One calls evident, is so obscure to Another, that he believes it is false; it is the best and only safe course, to rest in that explication the Apostles have made. ——For no Age can, by declaring any point, make That to be an Article of Faith, which was not so in all ages of Christianity before such declaration.* Libert. of Proph. Sect. I, § 7, 10, 11, 12.

3.

The former Part of the Litany.

4.

The general Thanksgiving. ——— Jesus Christ our Lord; to whom with Thee and the Holy Ghost be all Honour and Glory, world without end. [*And the same in other Places.*]

5.

Coll. on 1st Sund. in Advent. ———Through him who liveth and reigneth with Thee and the Holy Ghost, now and ever. [*And the same in other places.*]

6. — who

6.

——— who liveſt and reigneſt with the Father and the Holy Ghoſt, ever One God, world without end. [*And the like Expreſſions in other places.*] Coll. on 3d Sund. in Advent.

7.

——— Through the Merits of Chriſt Jeſus our Saviour, who liveth and reigneth with Thee in the Unity of the ſame Spirit, One God, world without end. Coll. on Whit-Sunday, and ſome others.

8.

——— To acknowledge the glory of the eternal Trinity, and ——— to worſhip the Unity, ——— who liveſt and reigneſt One God, world without end. Coll. on Trinity-Sunday.

9.

Some Parts of the *Conſtantinopolitan* [commonly called the *Nicene*] Creed.

See above, No 2. *of this Chapter.*

10.

Ye muſt give moſt humble and hearty Thanks to God the Father, the Son, and the Holy Ghoſt, for the Redemption of the world. ——— To Him therefore, with the Father and the Holy Ghoſt, let us give ——— continual Thanks. The Exhortation at the Communion.

11.

Proper Preface on Trinity Sunday. Who art, ——— Not One only Perſon, but three perſons in One Subſtance: For That which we believe of the Glory of the Father, the ſame we believe of the Son and of the Holy Ghoſt, without Any difference or inequality.

12.

The Bleſſing. And the Bleſſing of God Almighty; the Father, the Son, and the Holy Ghoſt, be amongſt you, &c.

13.

The Catechiſm. Firſt, I learn to believe in *God the Father*, &c. 2dly, in *God the Son*, &c. 3dly, in *God the Holy Ghoſt*, &c.

14.

The Bleſſing in the Office of Matrimony. God the Father, God the Son, God the Holy Ghoſt, bleſs, preſerve, and keep you.

15.

Ordination-Hymn.

Teach us to know the Father, Son,
And Thee, of Both, to be but One.
——— One God, in Perſons Three, ———
Coequal, Three in One.

16.

The Firſt, Second, Fifth and Eighth *Articles*.

When-

Whenſoever any perſon makes Uſe of any of the expreſſions here referred to, 'tis manifeſt he is obliged to underſtand them in ſuch a Senſe, as may be *conſiſtent* with all the *Expreſſions* cited in the *Firſt Chapter of This Third Part*, and with all the *Texts of Scripture* cited in *Part the Firſt*. And if he judges the Texts cited in *Part the Firſt*, to be there rightly interpreted, he cannot but (humbly and with all due ſubmiſſion) wiſh, that whenſoever the Wiſdom of Thoſe who have Authority ſo to do, ſhall think it proper and ſeaſonable, uſeful and expedient, to make a * *Review*, it may be conſidered whether the following *Obſervations* be not of ſome Moment.

I. All

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* The Preface to the *Book of Common Prayer* declares, that *the particular Forms of Divine Worſhip, and the Rites and Ceremonies appointed to be uſed therein, being things in their own nature indifferent and alterable, and ſo acknowledged; it is but reaſonable that upon weighty and important conſiderations, according to the various exigency of times and occaſions and alterations, ſuch Changes ſhould be made therein, as to thoſe that are in place of Authority ſhould from time to time ſeem either neceſſary or expedient. Accordingly we find, that in the Reigns of ſeveral Princes of bleſſed memory ſince the Reformation, the Church upon juſt and weighty conſiderations Her thereunto moving, hath yielded to make ſuch Alterations in Some particulars, as in their reſpective time were thought convenient.*

Accordingly; upon a Deſign which had been before concerted by the late moſt Reverend Archbiſhop *Sancroft*, of reviewing and correcting our Liturgy, a Commiſſion

was

1. I. All the *Doxologies* which are found in the *New Teſtament*, are *directed* to the *Father*, or to *Chriſt*, in the *following* manner.

Rom. ix, 5. *Who is over All, God bleſſed for ever.*

Rom. xi, 36. *To whom be Glory for ever, Amen.*

Rom. xvi, 27. *To God only Wiſe, be glory through Jeſus Chriſt, for ever. Amen.*

Gal. i, 5. *To whom be Glory for ever and ever. Amen.*

Epheſ. iii, 21. *Unto him be glory in the Church by Chriſt Jeſus, throughout all Ages, world without end. Amen.*

Phil. iv, 20. *Now unto God and our Father be glory, for ever and ever, Amen.*

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was iſſued out under the Great Seal of *England*, in the Year 1689, (tho' therein nothing was finally effected,) to a large number of Biſhops, and other eminent Divines, to meet together and to conſider of theſe Matters: "*A* "*Set of Men*, (ſays a moſt learned † Prelate, now our excellent Metropolitan,) "*than which This* "*Church was never, at any one Time,* "*bleſſed with either Wiſer or Better,* "*ſince it was a Church*; And a *De-* "*ſign, which* (ſays he) *I am perſuad-* "*ed would have been for the Intereſt* "*and Peace of our Church and State,* "*had it been accompliſh'd.*

† *Biſhop* of *Lincoln's Speech* in the Houſe of Lords, *March* 17, 1709-10.

And the learned Dr *Prideaux* Dean of *Norwich*: *The Romaniſts*, ſays he, *do not believe that their Liturgy was brought them from Heaven, though they ſtick to it as if it were. And if That Stifneſs of Humour, which is now among too many of* Us, *againſt altering any thing in our Liturgy, ſhould continue, it muſt at laſt bring us to the ſame paſs. For, all Languages being* in Fluxu; ——*ſhould our Liturgy be ſtill continued without any change or alteration, it would then* [at length] *be as much in an unknown language, as now the Roman Service is to the Vulgar of That Communion.* Connect. Hiſt. of Old and N. Teſt. Part I, pag. 218, 8*vo*.

1 Tim.

1 Tim. i, 17. *Now unto the King Eternal, Immortal, Inviſible, the Only Wiſe God, be Honour and Glory, for ever and ever. Amen.*

1 Tim. vi, 16. *Whom no man hath ſeen or can ſee; to whom be Honour and Power everlaſting, Amen.*

2 Tim. iv, 18. *To whom be Glory for ever and ever. Amen.*

Heb. xiii, 21. *To whom be Glory for ever and ever. Amen.*

1 Pet. iv, 11. *That God in all things may be glorified, through Jeſus Chriſt. To whom be Praiſe and Dominion for ever and ever. Amen.*

1 Pet. v, 11. *To Him be Glory and Dominion for ever and ever. Amen.*

2 Pet. iii, 18. *Our Lord and Saviour Jeſus Chriſt: To Him be Glory both now and for ever. Amen.*

Jude 25. *To the Only Wiſe God our † Saviour, be glory and majeſty, dominion and power, both now and ever. Amen.*

† See, in Part I, N° 244 & 255.

Rev. i, 5, 6. *Unto him that loved us, and waſhed us from our Sins in his own Blood, and hath made us Kings and Prieſts unto God and his Father: To Him be Glory and Dominion for ever and ever. Amen.*

Rev. iv; 10, 11. ——*fall down before him that Sat on the Throne,* ——*ſaying; Thou art worthy, O Lord, to receive glory and honour and Power; For Thou haſt created all things, and for thy pleaſure they Are, and were created.*

Rev. v; 8, 9, 10, 12, 13. —— *fell down before the Lamb,* —— *ſaying; Thou art worthy;* —— *For thou waſt ſlain, and haſt redeemed us to God by thy blood;* —— *and haſt made us unto our God, Kings and Prieſts.* —— *Worthy is the Lamb*

Lamb that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing.—— *Bleſſing and Honour and Glory and Power, be unto Him that ſitteth upon the Throne, and unto the Lamb, for ever and ever.*

Rev. vii, 10. *Salvation to our God which ſitteth upon the Throne, and unto the Lamb.*

Rev. vii; 11, 12.—— *worſhipped God, ſaying; Amen; Bleſſing and Glory and Wiſdom and Thankſgiving and Honour and Power and Might, be unto our God, for ever and ever, Amen.*

Rev. xix, 1. *Salvation and Glory and Honour and Power, unto the Lord our God.*

II. II. The moſt Authentick and Antient Accounts we have, of the manner of the *Primitive Church* directing their publick Prayers; are as follows.

Juſtin Martyr, deſcribing the Practice of the Church in *His* Days, thus expreſſes himſelf: *The Prieſt (ſays he) ſends up Praiſe and Glory to the Father of the Univerſe, through the Name of the Son and of the Holy Ghoſt.*

Αἶνον καὶ δόξαν τῷ πατρὶ τῶν ὅλων, διὰ τοῦ ὀνόματος τοῦ υἱοῦ καὶ τοῦ πνεύματος τοῦ ἁγίου, ἀναπεμπει. *Apol.* 2.

Again: *And in all our Offerings, we bleſs the Maker of all things, through his Son Jeſus Chriſt, and through his Holy Spirit.*

Ἐπὶ πᾶσί τε οἷς προσφερόμεθα, εὐλογοῦμεν τὸν ποιητὴν τῶν πάντων, διὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ, καὶ διὰ πνεύματος τοῦ ἁγίου. *Ibid.*

Again: *Next after God, who is Before All, we yield Honour in the ſecond place to the Word which came forth from God, and in the third place to the Spirit.*

Μετὰ τὸν πρῶτον Θεὸν,—— δευτέραν μὲν ——χώραν τῷ παρὰ Θεοῦ λόγῳ, τὴν δὲ τρίτην πνεύματι. *Ibid.*

And

And again: *We worſhip and adore God himſelf, and his Son which came forth from him, and the Prophetick Spirit; honouring* [*each of Them*] *according to Reaſon and Truth:* [That is, according to the Analogy of the fore-cited Paſſages.] — *Worſhipping the Maker of the Univerſe, and honouring his Son in the Second place, and the Spirit of Prophecy in the Third place, according to Reaſon.*

Ἐκεῖνόν τε, καὶ τὸν παρ' αὐτοῦ υἱὸν, —— πνεῦμά τε τὸ προφητικὸν σεβόμενοι καὶ προσκυνοῦμεν, λόγῳ καὶ ἀληθείᾳ τιμῶντες. —— Τὸν δημιουργὸν τοῦδε τοῦ παντὸς σεβόμενοι· —— τὸν δὲ —— υἱὸν αὐτοῦ —— ἐν δευτέρᾳ χώρᾳ ἔχοντες, πνεῦμά τε προφητικὸν ἐν τρίτῃ τάξει —— μετὰ λόγου τιμῶμεν. *Ibid.*

And *Irenæus*: *The Church*, ſays he, *offers up her prayers to God Almighty, through Jeſus Chriſt.*

In Deo Omnipotente, per Jeſum Chriſtum, offert eccleſia. *Lib.* 4, *cap.* 33.

And *Origen*: *We ought* (ſays he) *to ſend up all Supplication and Prayer and Interceſſion and Thankſgiving*, to *the Supreme God over All*, through *our High Prieſt who is above all Angels, even Him who is the Living Word and God.*

Πᾶσαν μὲν οὖν δέησιν καὶ προσευχὴν καὶ ἔντευξιν καὶ εὐχαριστίαν ἀναπεμπτέον τῷ ἐπὶ πᾶσι θεῷ, διὰ τοῦ ἐπὶ πάντων ἀγγέλων ἀρχιερέως, ἐμψύχου λόγου καὶ θεοῦ. *contr. Celſ. lib.* 5.

And the learned Bp Bull: *What need I add* (ſaith he) *that This Preeminence of the Father*, [*viz.* his being God

Quid, quòd hæc Patris ἐξοχὴ in omnibus Catholicæ Eccleſiæ Liturgiis hodièque agnoſcitur? Nam & in de-

ſelf-

ſelf-exiſtent, and the Original of all things,] *is acknowledged in all the Liturgies of the Catholick Church even to this day? For both in our Doxologies we glorify God the Father in the firſt place, as* Juſtin *ſpeaks; and almoſt All Prayers alſo are put up directly to him. Concerning which matter, remarkable are the words of* Petavius, *in anſwer to* Crellius concerning the Holy Spirit: "'Tis *in vain* (ſays he) "*that* Crel- "lius *thinks to draw* "*any Argument, from* "*the Church's hardly di-* "*recting any of her pub-* "*lick Prayers to the Ho-* "*ly Spirit:* For *almoſt* "*All Prayers are, by* "*antient uſage, directed* "*to the* Father. *And* "*ſo we find it decreed in the Third Council of* Car- "thage, *canon the* 23*d, that when the Prieſt ſtands* "*at the Altar, he ſhould direct his Prayer* Always "*to the* Father.

Again: *It is to be obſerved,* (ſaith the ſame Learned Biſhop, in his Diſcourſe concerning the Exiſtence and Nature of Angels,) *that in the* Clementine *Liturgy,* (*ſo called,*) *which is by the Learned on all hands confeſſed to be very Antient, and to contain the Order of Worſhip obſerved in the Eaſtern Churches* ξολογίας Deum Patrem ἐν πρώτῃ τάξει (ut Juſtinus loquitur) glorificamus; & preces pleraſque ad ipſum dirigimus. Quâ de re notatu ſane digna ſunt *Petavii, Crellio de Spiritu Sancto* reſpondentis, verba; (de Trinit. lib. 3, cap. 7, § 15;) *Nam,* inquit, *quòd ad Spiritum Sanctum preces in Eccleſia publicè ferè non diriguntur, fruſtrà ex eo calumniam ſtruit* Crellius; *ſiquidem, veteri ex uſu, pleræque ad Patrem referuntur. Atque ita decretum legimus in* Carthaginenſi *tertiâ* Synodo, canone 23, *ut cùm ad altare aſſiſtitur,* ſemper *ad* Patrem *dirigatur oratio.* Defenſ. Sect. 2, cap. 9, § 15.

Churches before the Times of Conſtantine; —— *all the Prayers are directed to* GOD, *in the* Name of HIS SON Jeſus Chriſt; *as they are, God be praiſed,* [this evidently ſhows how the Learned Biſhop thought it deſirable they *ſhould* every where *be,*] *in Our Liturgy.*

And again: —— *In the firſt and beſt Ages,* (ſaith the ſame Learned Author,) *the Churches of Chriſt directed all their Prayers, according to the Scripture, to God only, through the Alone Mediation of Jeſus Chriſt.* —— Bull's Anſwer to a Query of the Bp of *Meaux*, pag. 295.

And the Learned Dr *Wake*, (now our worthy Metropolitan;) The Lord's-Prayer (*ſaith he*) teaches us, *that we ſhould pray to* God Only, *and to Him* as *our* Father, *through Jeſus Chriſt our Lord.* Comment. on Church-Catech. pag. 130, 131.

And, moſt fully, *the Office* it ſelf *for ordaining of Prieſts*, in the *Exhortation* of Perſons to be ordained, thus expreſſes the ſame Notion: —— [*That you will continually pray* To *God the Father*, By *the Mediation of our only Saviour Jeſus Chriſt*, for *the heavenly Aſſiſtance of the Holy Ghoſt.*]

III. Many wiſe and conſiderate Perſons among the *Moderns*, as well as the *Antients*, have judged, that the uſing as *few* as poſſible *unſcriptural* Expreſſions in Matters of this nature, is in all reſpects moſt unexceptionable, and moſt ſatisfactory to well-diſpos'd Minds. III.

The Uſe of unſcriptural expreſſions (ſaith the Learned *Euſebius*) *has been the cauſe of almoſt all the Confuſion and Diſtractions that have happened in the Churches.*

---- Ἀγεφύροις χρήσασθαι φωναῖς, διὸ χρὴ ἡ πᾶσα γέγονε συγχύσις καὶ ἀκαταστασία τῶν ἐκκλησιῶν. *Euſeb. epiſt. ad Cæſaream apud Socrat. lib.* 1,

And

And Basil: *If all men,* (saith he,) *upon whom the Name of God and our Saviour Jesus Christ is called, could have been content with that Simplicity of Faith which was delivered down from the Apostles, and not have attempted to make any additions to the Truth of the Gospel; there would have been no need of my writing this Treatise.*

Ἐι μὲ ἐβέλοντο πάντες, ἐφ' οὓς τὸ ὄνομα τ̃ θεοῦ κ̀ σωτ̃ῆ ἡμῶν Ἰησ̃ Χριστ̃ ἐπικέκληται, μηδὲν τ̃ῇ ἀληθείᾳ τ̃ εὐαγγελίε παρεγχειρεῖν· τ̃ῇ δ̀ παραδόσει τ̃ ἀποστόλω, κ̀ τ̃ῇ ἀπλότητι τ̃ πίστως ἐξαρκεῖας· ἐδὲν ἂν ἡμῖν ἔδει λόγων ἐν τ̃ῷ παρόντι. *Adverſ. Eunom. lib.* 1. *in Initio.*

Among *Later* Writers, *Mr. Hales,* in his Excellent *Tract concerning Schism,* has shown; *That,* were all publick Forms of Service so framed, as that they admitted of no particular private Opinions, but contained only such things in which all Christians do agree; schisms upon matters of Opinion, would utterly vanish: *That,* if we considered of all the Liturgies that are or ever have been, and removed from them whatsoever is offensive to any; the Event would be, that the publick Service and Honour of God would no ways suffer: *That,* to fill publick Forms with private Opinions upon which men differ, is the most effectual way to perpetuate Schisms unto the Worlds end: *That,* putting things unnecessary into the Service of the Church, was the first Beginning of all Superstition; and when Scruples of Conscience began to be made or pretended, then Schisms began to break in: *Lastly, that* Prayer, Confession, Thanksgiving, Reading of Scriptures, Exposition of Scripture, and Administration of Sacraments in the plainest and simplest manner; are matter sufficient to

to compoſe a publick Form of Service, though nothing of private opinion be interpoſed therein. *Pag.* 216, 217.

And the Learned *Stillingfleet*, (referring to this very paſſage of Mr *Hales*;) *I ſhall ſubjoyn*, ſays he, *the Judgment of as learned and judicious a Divine, as moſt our Nation has bred, in his excellent (tho' little) Tract concerning Schiſm:* —— "Conſider of all the Liturgies, that are and "ever have been; and remove from them "whatever is ſcandalous to Any party, and "leave nothing but what All agree on; and "the *EVENT* ſhall be, that the publick Ser-"vice and Honour of God ſhall no ways ſuffer: "Whereas &c." *Thus far That excellent Perſon, whoſe words I have taken the pains to tranſcribe, becauſe of that great wiſdom, judgment and moderation, contained in them; and the ſeaſonableneſs of his Counſel and Advice, to the preſent poſture of affairs amongſt us. Were we ſo happy but to take off things* granted unneceſſary *by* All, *and* ſuſpected *by* Many, *and* judged unlawful *by* Some; *and to make nothing the Bonds of our Communion, but what Chriſt has done*, viz. *One Faith, One Baptiſm* &c. *allowing a Liberty for matters of indifferency;* —— *we might indeed be reſtor'd to a true primitive Luſtre far ſooner than by furbuſhing up ſome antiquated Ceremonies, which can derive their Pedigree no higher than from ſome antient Cuſtom or Tradition. God will one day convince men, that the Union of the Church lies more in the Unity of Faith and Affection, than in the Uniformity of doubtful Rites and Ceremonies.* —— *And certainly the Primitive Church, that did not charge mens Faith with ſuch a Load of Articles, as now in theſe latter Ages men are charged with, would much leſs burden men with impoſing* doubtful Practiſes *upon them, as the ground of*

Church-Communion. And for Publick Forms of divine Service; *ſuch, of all things, certainly ſhould be ſo compoſed, as to be the leaſt ſubject to Any Scruple from any perſons whatſoever, being on purpoſe compoſed for the declaring mens Unity and Conſent in their publick Worſhip. And thoſe who are the moſt addicted to any One Form, can never plead it unlawful to amend it; whereas Others may, that it is not lawful, or convenient at leaſt, to uſe it without ſuch Alterations.* Irenicum, *pag.* 120, 121, 122.

And the Learned Dr *Wake*, (now our excellent Metropolitan,) "It has never (ſays he) "gone well with the Church of Chriſt, ſince "men have been ſo *narrow ſpirited*, as to mix "the *Controverſies of Faith* with their *Publick Forms* "*of Worſhip*; and have made their *Liturgies*, in- "ſtead of being *Offices of Devotion to God*, be- "come *Teſts* and *Cenſures* of the *Opinions* of "their *Brethren*. But yet, when all is done, the "*Truths* of *Chriſtianity* muſt not be ſacrificed to "the *Peace* of *Chriſtians*; nor the *Honour* of "*God* be given up, to keep up an *Unity* and "*Communion* with *one another*. Serm. on Rom. "xv; 5, 6, 7.

And the judicious *Dr Bradford*, now the worthy Bp of *Carliſle*, (in one of his printed Letters) declares in the following Words; *I always did, and always ſhall heartily wiſh, and, if it were in my Power, I ſhould endeavour that all the Liturgies of the Church were reduced to as great a Simplicity and Plainneſs as might be.*

See alſo the Paſſages cited above in the *Introduction*, from *Mr Chillingworth*, &c.

THE

THE INDEX OF THE TEXTS.

	Page
Exod. III, 6	105
XXIV, 10	96
Deut. VI, 4	2
Pſ. XLV, 6	77
Iſai. VI, 1	93, 181
IX, 6	339
Zech. XIV, 9	2
Mat. I, 18	175
20	175
23	71
III, 11	183, 196
16	8, 191
IV, 1	175
10	58
V, 16	58
VI, 6	59
9	59
VII, 11	59
21	130
IX, 2	81
4	81
X, 40	131
XI, 25	41
25, 26	131
27	82, 131
XII, 6	82
18	175, 192
25	82
28	175, 199
31, 32	187
50	131
XV, 31	41
XVI, 16	8, 41
27	131
XVIII, 20	83
19, 20	59
XIX, 17	8, 41, 131
XX, 23	131
XXVI, 39	131
42	131
53	131
63	44
64	44
XXVII, 46	8, 131
XXVIII, 18	83, 131
18, 19	120, 190, 199
20	83

Mark	Page
I, 1	9,83,132
11	132
24	9
II, 5	83
7	9
8	83
III, 35	9
V, 7	44
IX, 37	132
XII, 29	2
32	3
36	132,178
XIII, 11	178
32	132
XIV, 61	44
XVI, 19	9
20	83
Luke I, 15	178
16,17	71
32	9,44,135
35	44, 176, 188, 200
41	178
49	44
67	178
76	44
II, 25,26	178
40	9,176
49	135
52	9
IV, 1	176
8	59
14	176
18	135,176
43	135
V, 20	83
VI, 12	9
35	44
VII, 39,40	83

Luke	Page
VIII, 28	44
IX, 20	9
47	83
X, 16	135
XI, 13	60,192
XII, 12	178
XXI, 15	83
XXII, 29	135
69	9
XXIII, 35	9,135
XXIV, 19	9
51,52	121
Joh. I, 1	72
1, 2	9, 83
3	78
10	80
14	135
18	9, 44, 84
29	10, 84
32	176
48	84
II, 19	84
24,25	84
III, 5	183
6	271
8	183
13	84, 85
16	10, 136
17	10, 136
31	85
32	136
34	10, 136, 176, 192
35	85, 136
IV, 23	60
23,24	10
34	136
V, 17	85

John

John	Page
V. 18	10,85
19	86,136
20.21,22	136
21,22	87
22,23	121
23	136
26,27	87,137
30	137
31,37	137
36	137
37	44
43	137
44	4
44,45	10
VI, 27	10,137
29	10,137
32,33	10
38	87
37,38,39,40.	137
40	87
44	138
45,46	10
46	44
51	87
54	87
57	138
62	87
64	87
69	44
VII; 16,17	138
17	10
18	138
28,29	138
33	138
39	197
VIII, 16	138
19	87
26	138
28	138
29	138
38	138
42	11,138
VIII, 42	11,139
49 50	139
54	11,139
55	139
58	88
IX, 4	139
X; 14,15	88
17	139
18	89,139
25	139
29	139
28,29,30	89
32	139
33	73,93
33,34,35,36	139
37	140
38	93
XI,22	140
41,42	140
XII,28	60
41	93
44	140
45	97
49,50	140
XIII, 3	11,140
11	97
31,32	11,140
XIV; 1, 2	11
7,8,9,10,11	97
10	140
13,14	61,102
13	61
16	141, 183, 192, 200
17	188
20	103
24	141

Joh.	Page
XIV, 26	183, 192, 200
	179
28	141
3	145
XV, 8	61
9,10	145
15	145
16	61
21	145
23,24	103
26	179, 184, 188, 192, 197, 200
XVI, 5	145
7	197
13	179, 188, 192
14,15	197
15	103
19	103
23,24	61
26,27	61
27,28,30	11
30	103
32	146
XVII, 1	146
2	146
3	3, 44, 146
4	146
5	103,146
6, 7, 8	146
9	146
10	103
11	104,147
12	147
14	147
18	147

Joh.	Page
XVII, 21	104,147
22	147
22,23	104
23	147
24	105,147
25	147
XVIII,11	147
XX, 17	11,147
21	147
22	197
28	74
XXI, 17	105
Acts I, 2	176,179
4, 5	192
6, 7	147
8	179
16	179
24	105,122
II, 4	176,179
17	11,192
18	193
21	122
22	11,148
24	11,148
32	11,148
33	11, 148, 192, 197, 200
34,35	148
36	12,148
38	192
III,13	45,148
14,15	105
15	12,148
20	148
26	12,148
IV, 8	179
10	12,148
24,30	12,45,61
26	148
27,30	149
31	179

Acts	Page
V; 3, 4	12,188
9	191
30	45,149
31	13,149,200
32	13,192
VI, 3	179
5	184
10	179
VII, 2	45
30,31,32	105
35	14,109
38	109
46,48	45
51	189,191
55	14, 180, 200
56	14
59	123
VIII, 12	14
18	192
19,20	14,192
29	180
33	109
39	180
IX, 14	123
17	197
21	123
31	184
X; 19,20	180
36	110
38	14, 149, 176, 193, 200
40	14.149
42	14.149
45	193
45,46	177
XI, 12	180
17	14,193
24	184
28	180
XIII, 2	180
4	180
23	14,149
30	14,149
33	14,149
34	149
37	15,149
47	149
52	184
XIV, 15	45
XV, 8	45,193
17	46
28	180,189
XVI; 6, 7	180
17	46
XVII,24	46
30,31	15,150
XVIII,10	106
XIX 6	177
XX, 21	15
23	180
24	15
28	74,180
XXI, 4	180
11	180
XXII,14	46
XXVI,18	15
XXVIII,23	15
25,26,27.	181
31	15
Rom. I; 1, 3	15
3, 4	150,200
4	177,184
7	15,123
8	15, 61
9	15, 61
16	15
23	46
II,16	15,150
III,22	16

Rom.

Rom.	Page
III,24,25	16,150
25,26	16
30	5
IV,17	46
24	46,150
V, 1	16
5	16,184,193
5, 6	200
8	16,150
10	16
11	16
15	16
VI, 4	150
10	16
11	16
23	16
VII, 4	16
25	16,61
VIII, 3	17,150
9	184.197,201
11	150,193,201
13	184
14	17,184
15	184,193
16	17.184
17	17,150
23	181
26	17,184,193
26,27	61
27	46,193
32	150
33,34	17
34	17,150
39	17
IX, 1	124,191
5	75
26	46
29	46
X, 9	17,150
12,&c	110,124
XI, 36	46
XIV, 9	110

Rom.	Page
XIV,10,11,12	110
17	184
XV, 5	17
6	17,62,151
7	17,62,151
8	17,151
13	17,184
15,16	18,201
16	185
17	18
18,19	201
19	177
30	18 62 191 201
33	47
XVI,20	47,124
24	124
26	47
27	5, 47, 62
1 Cor.I, 1	18
2	18,124
3	18,124
4	18, 62
7, 8	110
9	18
24	18,111
30	18,151
II, 4, 5	18,177
8	111
10,11,12	18,193
10,11	189
13	182
III, 16	19 185 189
23	19,151
IV, 1	19
5	111
V ; 4,5	111

1 Cor.	Page
	19
VI, 11	185
	201
14	19,151
19	19
	185
	189
	194
VII, 17	19
40	182
VIII; 4, 6	5
6	80
IX, 21	19
X, 9	124
XI, 3	19,151
XII, 3	20
	185
	201
4,5,6	20,201
4	177
6,7,8,9	194
8---11	177,182
13	185
XIV, 2	177
XV, 15	20,151
24,27,28	20,151
27	111
47	111
57	20,62,151
XVI, 23	124
2 Cor. I, 1	20
2	20,124
3	20,62,152
9	47
18,19	20
20	21,62
21,22	203
21	21
22	185,194
II, 14	21,62,152
15	21
17	21

2 Cor.	Page
III, 3	47,185,203
4	21
17,18	189
IV, 4	21,111,152
6	21,152
14	152
V, 5	21,194
18,19	21,152
20,21	21,152
VI; 4, 6, 7	22,194
6	185
16	47
18	47
IX, 13	22,62
X, 5	22
XI, 31	22,152
XII, 8	124
19	22,125
XIII, 4	22,152
11	47
14	22
	125
	191
	203
Gal. I, 1	22,152
3	22,125
4	22,152
5	62,125
15,16	22
II; 20,21	22
III, 17	23
20	6
26	23
IV, 4	23,153
6	23
	195
	197
	203
7	23
8	23
14	25,153
V, 5	185

Gal.	Page
V, 16	185
22	185
VI, 18	125
Eph. I, 1	25
2	25,125
3	25,63,153
5	153
6, 7	63,153
9,10	153
10	111
11	47,153
12	63
13	195
14	63
16,17	63
17	25, 153, 195, 203
19,20,22	153
20,21 22,23	111
II; 4, 5	25
4, 5, 6, 7	154
10	25,154
16	26
16, 18	63,195,204
19,20	26,154
21,22	26,204
III, 5	182
6	154
9	26,80,154
10,11	26,154
12	63
14,16	47,63,112
15	47,112
16	195
21	63
IV; 4, 5, 6	6, 26,47,154, 195, 204

Eph.	Page
IV, 11	113
15	113
30	26,191 195
32	26,154
V, 2	26,154
5	27,113
9	185
18	186
19	125
19,20	63
20	27
VI, 6	27,64
17	27
18	186
23	27,125
Phil. I, 2	27,125
3,4,6	64
8	27
11	27,64
19	186,197
II, 1	186
5--11	27,113,153
10,11	125
11	64
19	126
24	126
III, 3	27,64
9	27
14	27
21	113
IV; 6,7	27,64
9	48
13	113
19	28
20	28,64
23	126
Col. I, 1	28
2	28,126
3	28,64,161
8	186
12	64
13	162

Col.	Page
I, 15,16	113
15	48,162
16,17	80
17,18,19,20.	113
19,20	166
27	28
28,29	114
II, 2	28
3	114
9	114
10	115
12	28,166
15	166
18,19	126
III, 1	28,115,167
3	28
11	115
13	115
16,17	64
16	126
17	28
IV, 2,3	65
3	29
1 *Thes.* I, 1	29,126
1, 2	65
3	29
5	177
6	186
9,10	48
10	167
II, 4	48
14	29
15	29
III, 2	29
9,10,11	65
11	29,126
12	126
13	29
IV, 1	29
8	29,195
14	29

1 *Thes.*	Page
IV, 16	29
V, 9	29,167
18	30
19	191
23	48
27	126
28	127
2 *Thes.* I, 1	30
2	30,127
2,3	65
6,7	30
8	30
11,12	30,65
II, 13	65, 186, 195
13,14	30,204
14	167
16	30
16,17	127
III, 5	30,127
16	127
18	127
1 *Tim.* I, 1	30
2	31,127
11	48
12	127
16	115
17	48,65
II; 1,3,5	66
3,5	7,31
5	7
7	128
5--8	66
III,15	48
16	75,177
IV, 1	182
10	48
12	186
V, 5	66
21	31

1 *Tim.*	Page
VI,13	31,48
14,15,16.	167
15,16	7,49,66
17	49
2 *Tim.* I,1	31,167
2	31,128
2, 3	66
7, 8	31,204
7	186,195
8, 9	31,167
14	186
II,22	128
IV, 1	32
17,18	128
22	128
Tit. I; 1, 2,3	32
4	32,128
II ;10,11,13	32
13	49,76
III ; 4,6	32,66,167
4,5,6	195,204
5	186
Philem. 3	32,128
4,5	32
25	128
Heb. I; 1,2	32,167
2	81,115
3, &c.	49,115,168
6, 9	32,128
8	32,77
8,10,11	81
II;3,4	33,204
4	177,196
5,8	116,168
9	33,168
11	168
13	33,168
14	168
16	116
17	33,168
III; 1, 2	169

Heb.	Page
III, 3	81,116
3,4	33,169
6	116
7	182
12	49
IV ; 12,13	116
14,16	66
V ; 4,5	34
5	169
7,8,9,10	169
10	34
VI, 4	196
20	169
VII, 1	49
3	116
25,26	169
25	34,67
VIII ; 1,2	169
1	49,116
IX, 8	182
12	170
14	34 49 170 178 190 196 204
24	34,170
X, 7	34,170
12	34,117,170
15	182
21,22	67,170
21	34
29	191
31	49
XI,27	50
XII, 2	34,117,170
22	50
22,23,24	34
23,24	170

Heb.	Page
XIII, 8	117
15	34,69,179
20	50,170
21	128,170
James I, 1	34
27	35
II, 1	117
19	7
III, 9	35
V, 4	50
1 *Pet.* I, 2	35,186,205
3	35,67,170
11	182,198
12	182,190,196
17,18,19	67
20,21	35,67,171
22	186
23	50
II; 3, 4	35,129,171
5	35,67,171
23	171
III; 17,18	35
18	67,178,190,205
21,22	35,171
22	117
IV, 1	171
11	35,67,129,171
14	35,190,205
V,10	35,171
10,11	67
2 *Pet.* I, 1	36,78
2	36
17	50,171
21	36,182
II, 1	50
III, 18	129
1 *Joh.* I; 5,7	36
II, 20	51,196
22	171
III,16	36,78
21,22,23	36,67

1 *Joh.*	Page
III, 24	196
IV; 2,3	37,172,205
9	37,172
10	37,172
12	37,51
13	196
14	172
13,14	205
15	37
V, 1	37,171,172
5,6	37,205
6	190,196
7	205
9	37
10	37
11	37
14	68
20,21	51,78
2 *Joh.* 3	38,129
7	172
9	38
Jude 1	38
4	7,52,172
20	68,186,191
20,21	38,207
25	8,53,68
Rev. I, 1	38,172
2	38
4	53,191
4,5	129,207
5	117
5,6	38,129,173
8	53,264
9,10	38,207
10	182
11	117
17,18	117
II, 7	38,183
8	118
23	118
26,27	173

Rev.	Page
III, 1	38,118
2	38
7	118
12	38,173
14	39,118,174
21	119,174
IV, 2	183
2,5	55
5	39
8	55,68
9,10,11	55,68
V, 6	39,119
8,9,10.	129
9,10	39
12,13	130
13	55
14	55,68
VI,10	55
16	56,119
VII, 2	56
10	39, 56, 130
11,12	68
14,15	39,56
17	39,119
X, 6	56
XI,1,3	97,181
13	56
15	119
16,17	56,69
XII, 10	39
17	39
XIV, 4	39,119
6,7	69
7	56
10	40
12	40

Rev.	Page
XIV,13	183
XV, 3	174
4	8
3,4	56,69
7	57
XVI, 5	57
7	57
11	57
14	57
XVII, 3	183
14	119
XIX, 1	69
4,5,6,7	69
4,6,7	57
9	40
10	40,69
13	40,119
13,15	57,174
16	120
17	57
XX, 4	40
6	40
11,12	57
XXI; 5,6,7	57
10	183
22	58,120
23	40,120
XXII, 1	40,120
3	40,120
3,4	70
6	58
9	70
12,13,16.	120
17	190
20	130
21	130

ERRATA.

Pag.	Lin.	read.
In the Contents. 6	3	Father (whatever
In the Contents. 9	14	God (absolutely
6	9	Things;) yet
78	18	παρίσηση
80	13	the world was
83	1	*Matt.* xii, 25
100	18,19	ὑποτάσει ——— σαφηνίζων
101	25	his Likeneſs
105	19	who ſaid (*Exod.* iii, 6,) *I am the God*
106	34	ἀποδειχθεὶς
143	*ult.*	μὴ λέγεις
150	15	*dele* the Crotchet after the word *Father*
177	1	*Acts* x; 45, 46
190	1	(the Giver) of
196	2	Jeſus Chriſt our Saviour
217	30	MONARCHY
218	31	*who is* The One God
246	26	The Son (according to the reaſoning of the Primitive Writers) derives
	28	Nature (which would
259	1	to take, in
308	5	ἀνηδοξάζων
312	19	Deus : non
339	17	אבי
383	2	That Doctrine
392	4	*Rom.* 9, 5
396	34	Exiſtence
404	7	31, 145

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